AN
ESSAY
UPON
EDUCATION.

By JAMES WADHAM WHITCHURCH, B.A.

. . . . . Quamvis Doctrina politos
Conſtituat pariter quoſdam; tamen illa relinquit
Naturæ cujuſque Animæ veſtigia prima.
Nec radicitus evelli mala poſſe putandum eſt;
Quin proclivius hic Iras decurrat ad acres;
Ille metu citius paullo tentetur; at ille
Tertius accipiat quædam clementius æquo.
LUCRETIUS, Lib. Tert. Lin. 307.

LONDON,
Printed for T. BECKET, and P. A. DE HONDT, in the Strand.

MDCCLXXII.

MVSEVM
BRITAN
NICVM

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AN ESSAY UPON EDUCATION.

PART I.

On the MANAGEMENT *of* CHILDREN *in* INFANCY.

FROM frequently reflecting upon the Courſe of Education almoſt invariably purſued in the preſent Age, with the general Succeſs, and Conſequence

ſequence thereof, I was induced to lay before the Public my Sentiments on this important Subject. But it was long before I could diveſt myſelf of an Apprehenſion, that the World might think very unfavourably of one who ſhould dare, in any Point, to deviate from the beaten Track, and ſuggeſt a Method of Education hitherto unexperienced. Prejudices in favour of an eſtabliſhed Cuſtom are always ſtrong; of conſequence, thoſe Errors which are built upon them muſt prove extremely dangerous. For if we trace an eſtabliſhed Cuſtom to its Origin, we univerſally find it to have for its Foundation a juſt and reaſonable Cauſe; this Cauſe is generally found to be of a fixed and permanent Nature, it is then neceſſary that its Effect ſhould be of an equal Duration: But when it is diſcovered to have been originally only temporary, and actually to exiſt no more,

it

it is often evident, that the Inſtitution which took its Riſe from it, ſtill remains in force, and although every one is ready to acknowledge its Abſurdity, no one is daring enough to attempt its Abolition. The Perſon whoſe intrepid, unapprehenſive Soul ſhould court ſo hazardous an Employment, muſt expect to be accuſed of the moſt inſufferable Arrogance. Should he commence the Reformer of Education, meditating Deſtruction to that Syſtem, which the Experience of Ages has rendered venerable, he would be conſidered by the pedantic Tribe as the Author and Abettor of Literary Rebellion: By ſuch, he would be read with no other View, than to bury in Oblivion each uſeful Obſervation, and leave no one Inaccuracy unexpoſed: By the Gay and Thoughtleſs, he would not be condemned, he might perhaps be laughed at: By Men of Senſe and real Merit, he

would be read with Candour, and his Excellencies, if he poſſeſſed any, be candidly acknowledged. If I might judge of others by myſelf, I ſhould conceive, that an Author, whoſe Benevolence inſpired him with Hopes of being ſerviceable to his Country, muſt feel, moſt forcibly, the Effects of that noble Ambition, whoſe Object is to pleaſe the Public. For ſhould he be unſucceſsful in this Particular, how can he expect that his Country ſhould derive any Advantage from his Works, when the malignant Voice of general Cenſure immediately renders them contemptible, and, in a ſhort Time, conſigns them to Oblivion. From hence we might be led to ſuppoſe, that they who wrote for the Benefit of Mankind, would labour with indefatigable Induſtry to expreſs their Sentiments in a Language, not leſs clear and intelligible, than refined and elegant.

But

But it is objected, and not without ſome Degree of Juſtice, that the contrary is too often obſervable in Books of Inſtruction, which, by their cold, unanimated Style, appear evidently to have been written from the Head, while the Heart remained unintereſted in the Cauſe. There have been Writers, whoſe real Deſign was to diſturb the Peace and Harmony of the Univerſe. It is impoſſible not to obſerve in the Style of ſuch, the moſt correct and ſtudied Elegance, of the abſolute Neceſſity of which they are but too well convinced. Conſcious of the Depravity of their Intentions, they know, that were they to appear without Diſguiſe, they could not fail to excite Horror in every Beholder; they therefore borrow every Ornament of Language, in hopes that they may lay concealed beneath the faireſt Flowers that Rhetorick affords. Such are but the more deteſt-

able for coming in a pleaſing Form. But the Deſign of a benevolent Author is laudable, even though ill executed, ſince there cannot be conceived a Perſon more deſerving of public Approbation, than he who labours to promote the beſt Intereſts of Society, the Welfare and Happineſs of Mankind.

It muſt have often occurred to thoſe of a ſtudious and contemplative Turn, that amongſt the Number of ingenious Writers who have adorned our Country, there have been very few who have choſe to exert their Abilities in delineating Syſtems of Education. And what renders this Circumſtance extremely ſurpriſing, is, that there cannot be conceived a Subject more ſublime and intereſting, and, of Conſequence, more worthy the Attention of Men of the moſt exalted Genius, and profound Erudition. That it muſt have appeared in this Light to the

the Learned of every Age, is certain; but what ſhould have occaſioned this ſtrange Inattention to an Affair of the firſt Importance, is no eaſy Matter to determine. The Effects of it are evident; we all feel them ſenſibly; and no one can be at a Loſs to deſcribe them accurately. When the uſeful and ornamental Arts, with ſome few Exceptions, have been, for many Centuries, in a State of Progreſſion; when the Sciences have received continual Improvements from the Diſcovery of that Art which tranſmits to us the Learning of Antiquity; and when we diſcover the Modes of Education now in Practice, to have been almoſt preciſely thoſe that were inſtituted in an Age, which, (when compared with the preſent,) muſt be denominated an Age of Ignorance, we ſhould bluſh with Indignation, that an Inſtitution, of all others the moſt worthy our Attention,

and the moſt capable of Improvement, ſhould have been the only one handed down to us by our Anceſtors, which we have ſuffered to remain in its original State, uncultivated, and unimproved.

This Neglect of Education all are ready to acknowledge. The Loſs and Miſapplication of Time, at that early Period, when the Mind is diſpoſed to receive the faireſt Form, and to embrace the pureſt Morality, we regret, as no ſmall Misfortune, as the Occaſion of many Errors in our Conduct, and wiſh we could again recall the Hours we threw away. How great the Surprize, then, that, under a lively Senſe of our own Ruin, we allow what we value next ourſelves, our Children, to run directly the ſame Road to Deſtruction. We obſerve that there is implanted in every Animal a tender Care for the Preſervation of its Offspring. Can it be ſuppoſed, that

that Man, the nobleſt Work of the Creation, is deſtitute of this Affection? It were highly injurious to the Dignity of his Nature, to entertain the leaſt Suſpicion of a thing ſo diſhonourable. While other Animals are, in all their Actions, guided by Inſtinct, and pay to it a blind, involuntary Submiſſion, Man alone is directed by Reaſon, which, having ſhewn him what is right, leaves him at Liberty to purſue or to reject it; never ſpeaking in an imperious, but always in a perſuaſive Voice. The Brutes, then, are to be conſidered as mere Machines, and what in them is the Effect of Inſtinct, and can have little Merit, in Man is the Effect of Reaſon, and cannot be ſufficiently honoured or admired. As the Affection which Man bears to his Offspring is infinitely ſuperior to that of the Brute Creation in its Motive, ſo is it in its Duration; for as the one always ceaſes when their

their young have arrived at Maturity, the other ſeldom if ever ceaſes but with the Life of his Children, and is often known to ſurvive that affecting Loſs, when the Objects of it have lain, for many Years, interred in the dreary Manſions of the Grave. The farther we proceed in this Compariſon, the more ſatisfactory it proves. We find that the Solicitude of other Creatures regards only the preſent Exiſtence of their Offspring; whereas a Parent provides with no leſs Care for the future, than for the preſent Exigencies of his Child; and not content to leave him large Poſſeſſions, always wiſhes to give him an enlarged and elevated Underſtanding, to render the Gifts of Fortune doubly acceptable. Every affectionate Parent (for no one who is deſtitute of Affection deſerves the Name,) muſt have experienced theſe exalted Sentiments, and, by Experience, known them

to

to be natural. Whence comes it, then, that they ſhould ever be ſuppreſs'd? How is it, that Men are not always ambitious of acting up to the Dignity of Human Nature, by conſidering the Education of their Children as their principal and moſt important Duty? The Cauſe is but too evident. The reigning Luxury of the Times has rendered large Poſſeſſions neceſſary to thoſe who would live with Eaſe. It is no Wonder that the Acquiſition of them ſhould engroſs the Parent's Attention, and that he ſhould conſider it as the moſt uſeful Science in which his Son could be inſtructed. He could wiſh, perhaps, that his Son had a cultivated Mind, but this, poſſibly, may be incompatible with the ſordid Schemes he has in View for him. He is ſenſible that he is acting wrong, in ſacrificing the Education of his Child to the Acquiſitions of Fortune, or to a miſtaken Œconomy.

nomy. The Practice of others affords him ſome Encouragement, but Nothing could enable him to act ſo reſolutely, in Oppoſition to the Dictates of Reaſon, but that Indolence, with which Luxury is never unattended. Strange as it may ſeem, it is no uncommon thing, for a Perſon to be thus ſenſible of his Error, and yet perſiſt in it. This Conduct, as I before obſerved, may be the Effect of Indolence. But then it is impoſſible to purſue ſuch Meaſures for any Length of Time, without feeling acutely the Stings of Remorſe. And as Remorſe embitters all the Pleaſures of Life, and diſturbs that Tranquility which every one wiſhes to enjoy, Perſons in this Situation are obliged to have Recourſe to the moſt ſubtle Arguments, in order the more effectually to deceive themſelves into a Belief of the Rectitude of their Actions. The Ingenuity of thoſe who argue in Defence

Defence of their own Conduct, is really ſurpriſing: And if this were not the Caſe, the Mind is ſo ſtrongly prejudiced in favour of every thing which ſupports and juſtifies its Inclinations, that it miſtakes Sophiſtry for ſound Reaſoning. It is no Wonder then, that thoſe who ſincerely endeavour to deceive themſelves, ſhould be ſo ſeldom unſucceſsful in the Attempt. The great Maxim on which ſuch build all their Aſſertions, is, that Mens Tempers and Diſpoſitions are born with them: But though it paſſes with them for a received Opinion, it is a very falſe one. They will ſay, you can no more alter theſe innate Qualities of the Mind, than you can the Shape of the Body. So far, I ſhall grant, they are right; you cannot alter them more than you can the other, but you can alter them as much. Should you be curious to know preciſely what they would be underſtood to mean by innate Qualities, you

you would be informed, that they meant the Paſſions, which, as they were modified with infinite Variety, formed the Temper, and conſtituted the Diſpoſition. The next Step they take, is to aſſert, that Principles implanted by Nature muſt be of Courſe fixed and unalterable. And the Concluſion which they deduce from the Whole of this erroneous Reaſoning, is, that to endeavour to deſtroy what is in the Nature of Things irrefragable, or to change what is unalterable, is the Attempt of inſufferable Folly, and, its inſeparable Attendant, preſumptuous Arrogance. Thus, they conſider themſelves as at once diſcharged from every Obligation of Parental Care. Their Children, from their earlieſt Infancy, are left, in the Cultivation of their Minds, to be directed by their own Inclinations. If they are virtuous and worthy Men, Nature has been bountiful to them; if vicious, ſhe has with-

with-held from them her choiceſt Gifts of Wiſdom, and Diſcretion. . . . . Thus it is, that thoſe who muſt be firmly convinced, that they themſelves have greatly ſuffered from a wrong *Education*, perſiſt in permitting their Children to be brought up after the ſame Manner, and in placing them, for that Purpoſe, under the Inſpection of the meaneſt, and moſt illiterate of Men. . . . . And thus it is, that by Means of the moſt ſubtle Sophiſtry, they reſt ſatisfied with a Conduct ſo baſe and indefenſible.

The Perſon whoſe Actions are ſtrictly conformable to the Dictates of Reaſon, has no Occaſion, and is never ſolicitous, to demonſtrate the Rectitude of them. But he who pretends by cool and deliberate Argument to defend his Follies, convinces me, that there was a Time, in which he was conſcious of their Depravity. The Man who has been ſenſible of his

his Error, may be ſo again; and though there can be little Hope of convincing thoſe who enter on a Debate predetermined not to be convinced, yet it would be the Friendly Part, not to ſlacken our Endeavours on that Account, but to perſiſt with patient Perſeverance, as long as that little Hope remained.

In Purſuance of Sentiments ſuch as theſe, it ſhall be my firſt Endeavour to anſwer thoſe Arguments, which are ſuppoſed to juſtify that Neglect in the Education of Children, too often obſervable in Parents of the preſent Age. A Neglect, which they bluſh to own, ſeek Excuſes to palliate, and in the ſober Hours of Reflection cannot but condemn. . . . . And here, I preſume, it will only be neceſſary to examine the firſt great Poſition, and Baſis of thoſe Arguments, on which they reſt their Defence. If this will bear the Teſt of Examination, the Concluſions which

which are drawn from it, muſt be unanſwerable: But if, on Examination, this appears to be falſe, they likewiſe will be falſe. The Foundation ſhaken, the beſt raiſed Superſtructure falls of Courſe.

It is aſſerted, then, that Mens Diſpoſitions and Tempers are innate. But if I were to hear it aſſerted much oftner than it is, I would not believe it. And why, it will be aſked, am I thus incredulous? I anſwer, becauſe, to ſay ſo, is to accuſe the Divine Providence, and all who dare to do that, do it unjuſtly. For how could Men be anſwerable for Acts of Fraud, Injuſtice, Cruelty, Revenge, Tyranny, and Oppreſſion, if they were hurried on to the Commiſſion of them by an irreſiſtible Impulſe, if they were formed by Nature to be the Scourges of Society, and ſent into the World deſtitute of every tender Sentiment, fraudulent, unjuſt, cruel, revengeful, tyrannical, and oppreſſive.

preſſive. To prove that this is not the Caſe, I appeal to Experience. Examine the Actions of Infancy, and if, on a tranſient View, you ſhould be inclined to conſtrue any of them into vicious Tendencies, on a nearer and more accurate Inſpection, you will be convinced, that they are wholly the Effects of Wantonneſs, Caprice, and Ignorance. So far from being able to diſcover in Infants even the remoteſt Tendency to any enormous Crime, you will obſerve in them an extreme Abhorrence of whatever they know or ſuſpect to be criminal. If they pronounce a Falſhood, it is pronounced in faltering Accents. If they unjuſtly deprive another of any Toy, and know that ſuch an Action is culpable, they do it with Fear and Trembling; and if they are detected in the Fact, the Diſgrace which they know muſt be the Conſequence of ſuch a Diſcovery, plunges them, for a while, into the deepeſt of Sorrows.

Sorrows. If in playing with any Animal they chance to hurt it, how ſincerely do they ſympathize with it! how often and how tenderly do they careſs it! how various are the Methods by which they endeavour to repair the Injury it has received! If they themſelves have received what they think an Inſult, or an Injury, their honeſt Indignation vents itſelf in a ſingle Blow, and is immediately forgotten: But if they are made to underſtand, that the Blow which they have given is likely to be productive of dangerous Conſequences, how ſuddenly is their Indignation changed into Grief, and how ſtrongly do they expreſs, by Tears, the Agitation of their Minds! Many there are, who pretend to have diſcovered in Infants that Love of Power which is ſo natural to Man, and which is ſo often miſtaken for a Spirit of Tyranny and Oppreſſion; but a nice Obſerver will diſtinguiſh, that what is miſconſtrued into a tyrannical

Exertion of Power, merely becauſe it reſembles it, is in reality nothing more than that Impatience, which is the great Characteriſtick of Infancy. Our Ideas, at this tender Age, are, for the Time they laſt, generally confined to a ſingle Object, and are always very lively. But their Duration is extremely ſhort. They paſs on in a Succeſſion amazingly rapid. Whatever Infants wiſh for, as their Thoughts are wholly taken up with it, they muſt neceſſarily deſire with great Anxiety. When their Deſires are not gratified, is it ſtrange that they ſhould teſtify Impatience? and that, under the Influence of this Impatience, they ſhould iſſue their Commands in a peremptory and imperious Manner? Nevertheleſs, theſe peremptory and imperious Commands, ſuperficial Obſervers ſay, are the Indications of a haughty, overbearing, and oppreſſive Mind. With what Truth and Juſtice they ſay ſo, I leave others to determine.

determine. Should Caprice inſpire an Infant with the Hopes of acquiring abſolute Authority in his Father's Houſe, his own weak and helpleſs Condition would immediately ſuggeſt to him the utter Impoſſibility of his obtaining that Superiority over others, which would be eſſentially neceſſary, not only to the Exertion, but the Eſtabliſhment of his Power. Now it is certain, that if our Diſpoſitions and Tempers were innate, they muſt, of Neceſſity, exiſt in Infancy. And it is equally certain, that if they exiſted then, they could not be concealed, as Children, at that early Age, are incapable of Art. On a Survey of their Actions, we are unable to diſcover in them any vicious Tendency. May we not, then, with Safety conclude, that no ſuch Tendency exiſts? But here, perhaps, it will be urged, in favour of the Doctrine of innate Diſpoſitions, that the Indications of them are to be diſcovered only by the Eye of a

Philoſopher, that in Infancy they are weak, and incapable of exerting themſelves, and that they are expanded, together with the other Faculties of the Mind and Body. To this I anſwer, that if bad Diſpoſitions exiſted in Infancy, ſo far from being incapable of Exertion, we have all the Reaſon in the World to ſuppoſe, that they would then moſt certainly appear in full Force; as at that Age Children would be under no Reſtraint from the Fear of Puniſhment, being wholly ignorant of the Pains and Penalties inflicted by the Laws of our Country on Offenders. From what has been ſaid, it muſt, in my Opinion, appear evident to every impartial Examiner, that the Aſſertion above-mentioned is falſe, and that the Concluſions which are drawn from it muſt of conſequence be groundleſs.

Having conquered an Objection, which, if inſuperable, muſt have been equally ſubver-

ſubverſive of all the Modes of Education, which Human Prudence ever has, or ever could have ſuggeſted; and having demonſtrated, that vicious Habits are not implanted by the Hand of Nature, it remains, that we ſhould examine how, and in what Manner, they are acquired.

The great Creator of the Univerſe has, for the wiſeſt, the beſt, and the nobleſt Purpoſes, conſtituted in the Mind of Man an exact Equilibrium between his Reaſon and his Paſſions. In this conſiſts that Liberty, from whence Virtue derives all its Merit, and Vice all its Deformity. Let the gloomy Stoic exclaim, that Man had been more perfect, if deſtitute of Paſſions. But let ſuch know, that if a Perſon ſhould be born deſtitute of Paſſions, he would be equally inſenſible of Pleaſure, and of Pain, incapable of any great Effort of Genius, and reduced to little better than the Condition of an Idiot.

Fix'd like a Plant to his peculiar Spot,
To draw Nutrition, propagate, and rot.
POPE's Eſſay on Man, B. 2.

Let the viſionary Enthuſiaſt dream of eradicating his Paſſions. But be it known to ſuch, that they are ſo cloſely interwoven with our very Frame, and Conſtitution, as to be neceſſary to our Exiſtence. Laying aſide their Pretenſions to Acts of Supererogation, the Suggeſtions of Self-Conceit, and the Dictates of enthuſiaſtic Pride, let them be made to underſtand, that

Theſe 'tis enough to temper and employ;
But what compoſes Man, can Man deſtroy?
POPE's Eſſay on Man, B. 2.

Let the raſh Sceptic call in Queſtion the Wiſdom of the Supreme Being, in creating him Half to riſe, and Half to fall. But let him be loſt in Wonder, and Aſtoniſhment, when he is told, that,

Paſſions, like Elements, though born to fight,
Yet mix'd and ſoften'd in his Work unite:

Love,

Love, Hope, and Joy, fair Pleaſure's ſmiling Train,
Hate, Fear, and Grief, the Family of Pain,
Theſe mix'd with Art and to due Bounds confin'd,
Make and maintain the Balance of the Mind:
The Lights and Shades whoſe well accorded Strife
Gives all the Strength and Colour of our Life.

POPE's Eſſay on Man, B. 2.

The Perſon who is attentive to the Voice of Reaſon, and the Dictates of plain Common Senſe, will ſteer between theſe various Errors, and in all Probability arrive at the Truth, which generally lies equidiſtant from both the Extremes of Ignorance and Preſumption. He will diſcover the Paſſions to be the Springs of Action, without the Aſſiſtance of which the Mind would inevitably ſink into a State of lazy Apathy, from whence it never could be awakened. He will find that every Man has his Ruling Paſſion, which then only is deſtructive of his Peace, when it refuſes to ſubmit to the Regulations

tions of Reaſon; but which, under her Influence and Direction, is capable of being exerted to the beſt, and nobleſt Purpoſes, and of producing the brighteſt, and moſt exalted Virtues, that adorn Humanity.

What Crops of Wit and Honeſty appear,
From Spleen, from Obſtinacy, Hate, or Fear!
See Anger, Zeal and Fortitude ſupply;
Ev'n Av'rice Prudence, Sloth Philoſophy;
Luſt thro' ſome certain Strainers well refin'd,
Is gentle Love, and charms all Womankind;
Envy, to which th' ignoble Mind's a Slave,
Is Emulation in the Learn'd or Brave;
Nor Virtue Male or Female can we name,
But what will grow on Pride, or grow on Shame.

POPE's Eſſay on Man, B. 2.

The Man who is poſſeſſed of common Senſe, will be able to make theſe Diſcoveries, which are of much greater Importance than any that can be derived from thoſe trivial Refinements of Philoſophy, which have been too much the Admira-

Admiration of the Learned of every Age. The Concluſions which muſt infallibly be drawn from them, are theſe: That virtuous Habits are eſtabliſhed, by ſubjecting the Paſſions in general, and the ruling Paſſion in particular, to the Reſtraints of Reaſon; that vicious Habits are acquired by an unreſtrained, unlimited Indulgence of them; and, finally, that all the Good and Evil with which the World abounds, is to be aſcribed to their proper or improper Operation.

Having thus taken a general Survey of our Subject, we ſhall now deſcend to Particulars.

Whoever has ſtudied Human Nature with any Attention, muſt have obſerved in every Part of it, Traces of a Wiſdom more than human. We are ſent into the World deſtitute both of Strength and Sagacity; for of what Uſe would Strength be, unaccompanied with Sagacity; or Sagacity,

gacity, unaccompanied with Strength? We are ſent into the World helpleſs, and incapable of affording ourſelves the leaſt Aſſiſtance; that Nature might preſent a Parent with a proper Object, to call forth that Affection which ſhe has ſo ſtrongly implanted in his Breaſt. Infancy has been ſaid to be the Sleep of Reaſon, and, as far as I can judge, with great Propriety. But, on the other hand, certain am I, that the Paſſions, at that Period, lie dormant. As Reaſon opens, they make their firſt Appearance; as Reaſon advances, they advance; as Reaſon arrives at Perfection, they arrive at Maturity. Were the Paſſions more rapid in their Progreſs, the tender Frame, torn to-pieces by ſo many inteſtine Storms, could never reach the Age of Manhood. But although both Reaſon and the Paſſions continue for ſome Time in a torpid and inactive State, it muſt not be ſuppoſed that they are, during their Continuance

nuance in that State, incapable of receiving a proper Bent and Direction; on the contrary, they are then moſt capable of receiving it; for Nature has formed the Mind as ſhe has formed the Body, tender and ſuſceptible, in its Infancy, of all Impreſſions. From this Bent and Direction the Diſpoſition takes its Colour, and the Temper its Form; by whom it is given, muſt, therefore, be a thing of the greateſt Importance. Of all Perſons who can be entruſted with that Care, the moſt natural, and the moſt proper, are, in my Opinion, the Parents. There is in them a natural Affection, and a natural Authority, both which the Child is taught to perceive and acknowledge from its earlieſt Infancy. The Spartans, we are told, would not truſt the Fondneſs of a Parent with a thing of ſo much Importance, being of Opinion, that Paternal Indulgence is often blind to dangerous Errors; but, on the contrary, it

is

is not to be conceived, that any Perſons ſhould be more ſtrongly intereſted in the Welfare and Happineſs of Children, than thoſe to whom they owe their Exiſtence. Nor can it be conceived, that Perſons, under the Influence of this Affection, ſhould be negligent of any thing which may tend, either directly or indirectly, to deſtroy that Happineſs which is the darling Object of their Wiſhes, or, in other Words, be inattentive to the Faults and Follies of Infancy, which may be ſuffered to grow from little Beginnings to the moſt formidable Heights. Upon the whole, then, I am firmly perſuaded, that the Education of Children, during the Term of Infancy, by which Word I would be underſtood to mean the firſt eight Years of Life, devolves moſt properly on the Parent, under whoſe immediate Inſpection they ſhould continue, inſtead of being, as they uſually are, wholly committed to the Care of Servants,

vants, whoſe Converſation can never be inſtructive, but may often be prejudicial.

To inſtruct a Parent in the Execution of this endearing and affectionate Office, ſhall now be the immediate Object of our Attention. Only let me caution him, not to ſtartle at the immenſe Expence in which I ſhall involve him, as in delineating a Syſtem of Education, it will be neceſſary that I ſhould deſcribe that which appears to me the moſt perfect; and of conſequence, that I ſhould propoſe many things, which are not attainable by the lower Orders of Men. But although there may be ſome things that enter into the Education of the Great, which the Little cannot imitate, yet there is no one material Advantage, which Perſons who are bleſſed with a moderate Fortune may not ſecure to their Children, if they themſelves will be every thing to them, which the Rich pay others for being, and if they will

will ſacrifice their whole Time and Attention to ſo noble and laudable a Purpoſe.

To treſpaſs no longer on the Reader's Patience, the Curtain ſhall now be drawn up, and the new-born Infant ſhall enter on the auguſt Theatre of the World.

Should it be judged neceſſary by the Phyſician to ſuſpend the Laws of Nature, and to call in the Aſſiſtance of a Nurſe to ſuckle it, I would have three or four taken for the Purpoſe, who ſhould be examined by the Phyſician, and ſhe who, on ſuch Examination, ſhould appear to have enjoyed, during the former part of her Life, the greateſt Share of Health, and to have retained the moſt robuſt and athletic Conſtitution, ſhould be fixed upon as the moſt proper Perſon to ſupply the Abſence of a Mother. The reſt being diſmiſſed, ſhe ſhould have theſe Terms propoſed to her, and be informed that

that the leaſt Deviation from them would be deemed indiſpenſable.

She ſhould live abſent from her Huſband for the Space of one whole Year.

She ſhould ſubmit implicitly to whatever Regimen of Diet the Phyſician ſhould think proper to preſcribe to her.

She ſhould never be permitted to ſtrike the Infant, or toſs it about, in order to quiet it, or rock it in a Cradle, in order to procure it Sleep.

She ſhould never leave it for any Length of Time to the Care of another Perſon, except when ſhe is taking that Air and Exerciſe which ſhall be judged neceſſary for her Health. She ſhould be allowed all innocent Amuſements, to alleviate the Hardſhips of Self-denial and Confinement.

And if ſhe perſiſted in a ſtrict Adherence to the preceding Injunctions, as a Re-

ward of her Integrity ſhe ſhould have a ſmall Annuity ſettled on her, which ſhould not ceaſe but with the Life of that Infant, to whoſe Preſervation ſhe had ſo greatly contributed, by a conſcientious Exerciſe of the Truſt repoſed in her.

Theſe Terms are ſo highly advantageous, that they would, no doubt, be moſt willingly accepted, and ſcrupulouſly complied with. For ſuch is the Force of Intereſt, that a Child, to whoſe Life ſuch great Advantages were annexed, would, in all Probability, meet with as careful and affectionate Treatment from a Nurſe, as it would from its own Mother. This is ſaying a great deal, if we conſider, that we have here no Dependance upon maternal Affection; that we forſake the Paths of Nature, reverſe her Laws, and perform, by complicated and laborious Rules of Art, what ſhe does by the moſt ſimple and eaſy Proceſs.

Infants

Infants generally paſs the firſt Year in an indolent and lethargic State, wholly inattentive to every thing but the Calls of Hunger, which, being ignorant of Language, they are under a Neceſſity of expreſſing by their Cries. This Tendency to Sleep is of the moſt eſſential Service to them, as it effectually ſecures them from the numerous Injuries to which they would be expoſed, by a State of greater Vivacity. Nor is this the only Advantage which they derive from it: The amazing Rapidity of their Growth, at this Period, evinces, that by it Nature is left at full Liberty to finiſh her Work, to expand the contracted Fibres of the Muſcles, to give Strength and Solidity to the Bones, and, in a word, to complete the imperfect Organization of the Body. Inſtead, therefore, of being ſhaken and hurried about from one Place to another, in the Arms of a Nurſe, or diſturbed by the perpetual Vibrations of a Cradle, it would be more

adviſeable, to let them ſleep in a ſpacious Bed, and ſuffer them to remain in a State of perfect Tranquility.

In the ſecond Year, their Eyes begin to ſparkle with Senſibility, and you no longer obſerve in them that ſtupid Stare which they before conſtantly expreſſed. Hitherto they have been inattentive to the Beauties of Nature; every Thing is now in a Manner new to them, every Object, therefore, affords them Pleaſure. No ſooner are their Limbs become capable of Exertion, than they diſcover a great Propenſity to make a Trial of them: Of courſe they are now no longer under the Influence of that Inactivity, which was before ſo pleaſing and beneficial to them. Let the Floor of the Nurſery be covered with a Carpet, and you will ſee them, as if guided by Inſtinct, ſtretch, tumble, and roll themſelves about upon it. Theſe are to be conſidered as the firſt Efforts of the loco-motive Faculty, and a Prelude to the

the Act of Walking. Such infantine Sports ſhould therefore be encouraged; and Children ſhould not be permitted to walk in the open Air, until they had acquired the Habit of walking on a Carpet, where a falſe Step could not be attended with any dangerous Conſequences. Not that I would, by any Means, deprive them of the Benefit of Air. On the contrary, I would have them enjoy it as often as poſſible, in the Middle of the Day. And for this Purpoſe, they ſhould be carried out in the Arms of a Servant, whenever the Weather is dry, and the Air temperate. Let this Servant be a diſcreet Perſon, and one of few Words: For Children at this Age begin to catch at, and imitate every Sound, and the Language of Servants is not always the moſt correct. Parents themſelves, who know how to ſpeak correctly, are often guilty of a very dangerous Error, in ſpeaking to Infants in a ſtrange

unintelligible Jargon. They would ſoon deſiſt from this Practice, if they were ſenſible of the Conſequences which may flow from a Conduct ſo injudicious. The tender Organs of Speech retain, for a long Time, the Expreſſions to which they are at firſt habituated: Nor can Children when they grow up, and are taught to ſpeak grammatically, be perſuaded that any thing which they have heard their Parents frequently repeat, can be an improper Mode of Expreſſion. They find it extremely difficult to diſuſe the Pronunciation to which they have been accuſtomed; and they cannot conceive, that thoſe from whom they have received ſo many Marks of Affection, ſhould be capable of leading them into an Error, by ſo cruel a Deception.

In the third Year, Children, from an Imitation of Words, proceed to an Imitation of Actions. In both theſe things they

they are irrational and ſervile Imitators; but particularly in the laſt. They ſee others read; they open a Book, and very gravely pretend to do the ſame. They ſee a Perſon write; let them have Paper, and you will ſee them ſcrawl upon it. Having heard a Performer on the Violin; they will endeavour to produce the ſame Harmony with a Toy. Having ſeen a Perſon on Horſe-back; they will place a Stick between their Legs, and gallop along the Room. They ſee Men employed in erecting an Edifice; they come Home, and with infinite Labour conſtruct a Building of Cards. They obſerve that Wine is drank at their Father's Table; they hear others pronounce it excellent; is it ſtrange that they ſhould be deſirous of doing that in which others ſeem to take a Pleaſure? If, at firſt, the Taſte of Wine is diſagreeable; they are content to put themſelves under ſome Conſtraint, in order to reſemble others;

they perſevere in the Uſe of it; till, at length, the Organs of Taſte are vitiated, and they acquire a Reliſh for what they before deteſted. In many things this imitative Genius is perfectly innocent, and may with Safety be indulged; but in the laſt Inſtance, which I had Occaſion to mention, the Moment it appears it ſhould be ſuppreſſed; as, if it meets with Encouragement, it may be productive of the moſt dreadful Conſequences. By being early initiated in the Uſe of Wine, ſo great is the Reliſh which Infants may acquire for this pernicious Liquor, that, in a ſhort Time, it will become neceſſary to them. I have known a Child not three Years old, who, (imagining himſelf defrauded in the Quantity of Wine to which he had been accuſtomed,) inſiſted upon having more, in the moſt peremptory Manner: His Demands were complied with. He ſtill was not ſatisfied; and ſeizing an Opportunity when his Parents

were

were inattentive, he took up a Glaſs which ſtood within his Reach, and ſwallowed the Contents, with a ſurpriſing Avidity. The poor Child, fond of the Taſte, but ignorant of the Effects of Wine, drank to Intoxication. What I have related may appear ſhocking to a tender and affectionate Parent; and many ſuch I am perſuaded there are, who fall inadvertently into this dangerous Error. But when they are apprized of the Conſequences, which may juſtly be apprehended to flow from a Practice not leſs pernicious for being common, they will, I flatter myſelf, be induced to deſiſt from it; and reſcue their Children, before it is too late, from the Edge of that dreadful Precipice, on which they tottered. Whether the conſtant Uſe of Wine is or is not prejudicial to grown Perſons, I am at a Loſs to determine. We know that the Religion of *Mahomet* ſtrictly forbids it; but we know that this Religion prevails

vails only in hot Countries. Medical Writers tell us, that Wine, which in a Southern Climate would be deſtructive, is in a Northern Climate not only beneficial, but ſometimes even neceſſary. Were it always genuine, and always uſed with Moderation, I ſhould be inclined to favour this Opinion. But as it is ſeldom genuine, and often taken in immoderate Quantities, I cannot but conclude, that the Lives of many Perſons fall a Sacrifice to the Uſe of this pernicious Liquor. But if it may be doubted, whether Wine is ſalutary to grown Perſons, I am clearly of Opinion, that to Infants it muſt be highly prejudicial; and that they ought never to be permitted the Uſe of it, before they have arrived at the Age of eight Years.

Now I am upon the Subject of Diet, it may not be improper to mention a few Cautions on that Head. . . . During the firſt eight Years, let not your Children taſte of any ſpirituous or fermented Liquor.

Liquor. . . . Let them ſubſiſt, as much as poſſible, on Milk, and, that they may not be diſguſted by a conſtant Uſe of the ſame Aliment, let it be mixed with Bread, and Rice, and prepared for them in various Forms. . . . . If you ever permit them to taſte of Animal Food, let it be given them in ſmall Quantities. . . . Let them abſtain wholly from Salt Meats; but let them eat Salt with Freſh Meats... Let them eat none but White Meats; and of thoſe, the fitteſt for them will be the Chicken. . . . Let their conſtant Liquor be the pureſt Water. In a word, borrow a little from the Cuſtoms of the Poor, and your Children will not be like thoſe of the Rich. The moſt invaluable of all Acquiſitions is Health; and Health is oftener found in the Cottage, than the Nurſery.

In the fourth Year Children become extremely impatient of Controll; their Imagina-

Imaginations are lively; their Ideas paſs on in a quick Succeſſion. If their Wiſhes are not gratified as ſoon as formed, they feel the moſt exquiſite Pain, from a Diſappointment to which they are, as yet, unaccuſtomed; and they labour not to ſuppreſs the Emotions of the Soul, being as yet wholly ignorant of, and unpractiſed in, Diſguiſe. It is of the utmoſt Importance that Parents ſhould not form unjuſt Suſpicions concerning this Impatience in their Children, as they certainly will do, if they conſider it as the Indication of an imperious, obſtinate, and unruly Mind. Your little Ones will have their Grievances as well as thoſe who are grown up, and to them, be they as trifling as they will, they are as important as greater. As they bear theſe, they will bear others in the future Part of Life, for Habit will then preſcribe to them; and how they ſhall bear theſe, is altogether in your Power. This, then, is the Age at which parental

parental Authority is to be eſtabliſhed, and at which Children ſhould be taught to pay an implicit Obedience to every Command. Not that you ſhould exact too much of them, nor any thing too rigorouſly. Their Obedience ſhould be that of a Subject, and not of a Slave. The celebrated *Rouſſeau*, in his *Emilius*, ſpeaks very ſenſibly upon this Subject....

"Let a Child, ſays he, early feel on his "aſpiring Creſt, the hard Yoke Nature "has impoſed on Man, the heavy Yoke "of Neceſſity under which every finite "Being muſt bow.... As to doing thoſe "things from which he ought to ab-"ſtain, forbid him not, but prevent "him without Explanation or Argu-"ment: Whatever you indulge him in, "grant it to his firſt Requeſt, without "Solicitation or Entreaty, and particu-"larly without making any Conditions. "Grant with Pleaſure, and refuſe with "Reluctance; but I ſay again, let all

"your

" your Denials be irrevocable; let no " Importunity overcome your Reſolu- " tion; let the No once pronounced, be " as a brazen Wall, againſt which, " when a Child hath ſome few Times " exhauſted his Strength, without making " any Impreſſion, he will never attempt " to overthrow it again." How oppoſite to the common Practice is the Conduct here recommended! Inſtead of being obeyed, Parents, in general, chooſe to obey their Children, while they continue in the State of Infancy, and make their capricious Will a Law. But when Children have arrived at Years of Diſcretion, when Reaſon, when Nature, when the Laws of our Country, all conſpire to give them their Liberty, then it is that Parents ſeem deſirous of reducing them to a State of Subjection, and of exerciſing over them that Authority, which, when it might have been of ſignal Service, they neglected to eſtabliſh. Upon this Occaſion

ſion I cannot help tranſcribing a Paſſage from a Noble Author, whoſe Works, if better known, would meet with univerſal Applauſe.

" Among the People in whoſe Families I have had any Degree of Intimacy, the Fault has been univerſally this; either Love or Authority has been exerciſed ſingly, at ſome one Time of the Childrens Life, and the other at ſome other. This is as wrong a Conduct as can be obſerved, nor does its being in a Manner univerſal, at all plead in Palliation: It is in Conjunction a Parent ought only to employ them: They both acquire new Strength and new Energy from the mutual Relation, and, when either is exerted ſingly, it is not the Parent who acts, but the partial Friend, or the ſevere Stranger. Strangers may do all this; and, therefore, if this be proper, there is no abſolute Advantage in the Care of a Parent.

But

But this is not proper, for it is evident that Advantage is very great.

But this is not all: Parents not only diſunite things, which in being joined, gather new Force, but they exert them in the worſt Manner that it is poſſible to do it. You will ſee this throughout the general Conduct of the greater Part of thoſe you know. You ſee almoſt all Parents ſeperating the Principles of Love and Fear; all the Love is exerted when the Children are Infants, and all the Authority when they are Men and Women. This is the common Practice; but Cuſtom cannot make that right which is wrong; and this is one of the Occaſions on which Reaſon is to get the better of it. It is certain, that the Affection and Authority of a Parent ſhould never be ſeperated at all; but it is alſo certain, that if they ever were, the exact contrary to theſe Times ſhould be choſen for

for it. Authority ſhould be eſtabliſhed when they are Infants, and Love when they grow up: Becauſe when they have not yet any Senſe of Duty and Gratitude, they ſhould be taught to ſtand in Awe of their Parents; and when they grow up to that Senſe, it is to be remembered that they alſo grow up to a State of natural Freedom, which will not bear an abſolute Subjection. Children, if at firſt they ſhew ſome Signs of Reluctance, will not think it hard to be controled while Children; nor is there any other time of Life at which the Authority of a Parent can be properly, and firmly eſtabliſhed; but when they have been accuſtomed to perfect and unbounded Indulgence, while Infants, and this Authority, or rather Severity, is exerciſed when they are grown up, (for the Authority of a Parent at that time uſually takes this Turn,) they will not know how to ſuffer it: Accuſtomed to Freedom and

Impunity, they will look upon the Reſtraint as an Impoſition, and will refuſe Obedience; the Parent is enraged, the Child is obſtinate; they diſpute, till the Love on one ſide, and the Reſpect on the other, (though both founded in Nature, and authorized by Reaſon,) are overborne and extinguiſhed, and in the End comes every Extreme: The Parent forbids the Child his Sight, the Child commits ſome Act of Deſperation, and thus every thing tends to make the Breach irreparable."

If parental and filial Affection can ever be converted into a ſettled Hatred, great, inexpreſſibly great, muſt that Hatred be. Would you wiſh never to experience that which to Imagination appears ſo dreadful? Would you wiſh never to endanger the Peace of your Mind? While your Children are young, let Authority prevail over Affection in your Conduct toward

toward them; when they are grown up, let Affection prevail over Authority.

To form the Diſpoſition, it is neceſſary that virtuous Habits ſhould be eſtabliſhed; for Virtue, to be uniform, ſhould be habitual: I before obſerved, that virtuous Habits were eſtabliſhed by ſubjecting the Paſſions in general, and the ruling Paſſion in particular, to the Reſtraints of Reaſon. Now when the Duty of paſſive Obedience to the Will of a Parent is firmly impreſſed upon the tender Mind of an Infant, this great Work is far advanced. For there is a very great Degree of Probability, that thoſe who have been early taught to deny themſelves the Indulgence of their Caprices, will, in the future Part of Life, deny themſelves the Gratification of their Paſſions; and we may reaſonably conclude, that they who have been accuſtomed in Infancy, to yield an uniform Submiſſion to the ſu-

perior Wiſdom of a Parent, will, when they arrive at Years of Diſcretion, yield the ſame Submiſſion to the friendly Admonitions of Reaſon, and keep their Paſſions in due Subjection to her ſalutary Laws.

In the fifth Year, Children begin to be inquiſitive, and are particularly deſirous of having the Injunctions of a Parent explained to them. When ſuch an Explanation can be given with Propriety, it ſhould never be refuſed. For it is of the utmoſt Importance, that Children ſhould be fully ſatisfied, that the Commands of a Parent are not the Dictates of a gloomy, moroſe, and ſevere Diſpoſition, but the Effects of mature Deliberation, and that nothing is conſulted in them, but their Welfare and Happineſs. At the firſt Eſtabliſhment of parental Authority, Children ſhould be taught to pay an implicit Obedience to the Will of a Pa-

a Parent, becauſe they are then incapable of knowing what is, or is not conducive to their immediate Preſervation. But when they are able to comprehend the Motives, which induce a Parent to enjoin Obedience to his Commands, I am clearly of Opinion that they ſhould be explained: For, by this Means, they who were before reſpected, will be now beloved. And it is well known, that Authority, built upon Fear, is built upon a weak Foundation, that may be ſhaken by innumerable Accidents; but built on Love, becomes indiſſolubly firm.

But the inquiſitive Temper ſo conſpicuous in Children at this Age, is by no Means confined to the Nature of thoſe Injunctions which a Parent ſhall think proper to give them. Curioſity, that active Principle, which has hitherto lain dormant, is now awakened. Every thing which they ſee, every thing which they

hear of, becomes the Object of their Enquiries. Occaſions will ariſe, on which this Curioſity cannot, with any Degree of Propriety, be indulged. On ſuch Occaſions, however, if you refuſe Children the preſent Gratification of it, they ſhould not be left without Hopes of having it one Day or other gratified. For it is a Principle that is, on its firſt Appearance, eaſily ſuppreſſed, and, when once ſuppreſſed, with the utmoſt Difficulty recalled. I intend, in the Proſecution of this Work, to point out the Advantages and Diſadvantages that may be derived from the Principle of Curioſity, as it is directed to proper or improper Objects, as it is exerciſed in worthy or unworthy Purſuits. For the preſent, I ſhall content myſelf with obſerving, that as it is productive of many and great Advantages, it ſhould not be diſregarded, but, on the contrary, watched over with inceſſant Vigilance and Care:

And

And that, in order to effect its Preſervation with Certainty, it ſhould ſometimes be ſatisfied, but never ſatiated; this Principle being of ſuch extreme Delicacy, that it is as often deſtroyed by a Superfluity of Nouriſhment, as by a total Privation.

It has been a Doubt, whether there be any to whom Nature has denied the common Deſire of Pleaſing, or, in other Words, whether a Perſon was ever born deſtitute of Good-nature, a Quality which deſerves the higheſt Eſteem, though, from an unaccountable Depravity both of Taſte and Morals, it meets with the leaſt. For, as an ingenious Author obſerves, "Can there be any thing more "amiable in Human Nature, than to "think, to ſpeak, and to do whatever "Good lies in our Power, unto all? No "Man who looks upon the Sun, and "who feels that Chearfulneſs which his "Beams inſpire, but would rather wiſh

" himſelf like ſo glorious a Being, than " to reſemble the Tiger, however formi- " dable for its Fierceneſs, or the Serpent, " hated for his Sting. Good-nature " may, indeed, be made almoſt as diffu- " ſive as Day-light, but ſhort are the Ra- " vages of the Tiger, innocent the Bite of " a Serpent, to the Vengeance of a cank- " ered Heart, or the Malice of an enve- " nomed Tongue. Good-nature adorns " every Perfection a Man is Maſter of, " and throws a Veil over every Blemiſh, " which would otherwiſe appear. In a " word, like a ſkilful Painter, it places his " Virtues in the faireſt Light, and caſts " all his Foibles into Shade." That Men ſhould have entertained Doubts concerning the Poſſibility of a Perſon's being born deſtitute of Good-nature, is not at all ſtrange, ſince the Bitterneſs which prevails in Cenſure, and the Male- volence that appears in Calumny and De- traction, may juſtify ſuch Suſpicions.

But

But that thoſe Doubts ſhould have continued for any Length of Time, ſeems to me incredible. For to be born deſtitute of Good-nature, a Man muſt be born deſtitute of Humanity, which is a flat Contradiction in Terms; for a Being deſtitute of Humanity could not be conſidered as a Man. The Truth is, all are born with a Tendency to Chearfulneſs, and Good-nature. This natural Goodneſs of Diſpoſition is liable to many Injuries: It may be weakened by an ill-placed Indulgence, or a cauſeleſs Severity: It may be defaced by a continued Series of painful Diſorders, or obliterated by an uninterrupted Succeſſion of Misfortunes. To one or other of theſe Cauſes, Envy, Malice, and Detraction, muſt owe their Exiſtence. The Mind, in its native Innocence and Simplicity, could never harbour ſuch atrocious Crimes; and it muſt have undergone a great Degree of Depravation, before it can be brought to take

a Pleaſure

a Pleaſure in hearing and ſpreading Reports diſadvantageous to the Characters of others. If theſe Premiſſes be true, as I conceive they are, the Concluſion will be, that all Bitterneſs of Temper muſt be acquired, and that Malevolence can never be built but upon the Ruins of Good-nature. It is on Good-nature that we muſt lay the Foundations upon which the Superſtructure of true Politeneſs is erected, and it is at this early Age that we muſt begin the Work. For Politeneſs, to be genuine and unaffected, muſt be eaſy and habitual; and it never will be eaſy and habitual, if it is not taught and practiſed in Infancy. Here I foreſee that I ſhall not eſcape the Ridicule of ſome Perſons, who will object the Abſurdity, as well as Impoſſibility, of making Children, at this Age, polite. I know that this is, with many, a received Opinion, but, in fact, it is no more than a vulgar Error. To refute it ſeriouſly, would be

to

to conſider it as a weighty Objection, an Honour of which it is by no Means worthy. Let me aſk thoſe, who, for want of better Arguments, have Recourſe to Ridicule, is it abſurd to ſee a Child obliging to thoſe of his own Age, ſubmiſſive to his Elders, and unwilling, by a noiſy and diſreſpectful Behaviour, to give Offence to any Perſon in Company? If this Degree of Politeneſs is not abſurd in Children, why ſhould it be deemed unattainable? In a neighbouring Nation, juſtly eſteemed for its Cultivation of Good Manners, we know that not only the general Rules, but likewiſe many of the exterior Forms of Politeneſs, are acquired at a very early Age; and to this Circumſtance may be imputed the Reputation it has obtained, of being the moſt poliſhed Nation in *Europe*.

I am never more ſurprized, than when I find there are Men who hold Politeneſs in Contempt, and conſider it as an une-

neceſſary Qualification: And the Surprize ariſes from hence, that we ſometimes meet with theſe Sentiments in Men of diſtinguiſhed Abilities, who are poſſeſſed of no inconſiderable Share of Learning... But the Errors into which the Learned fall, are a melancholy Proof of the ſmall, the limited Extent of human Knowledge. There cannot be a more miſtaken Notion, than that which many have, that nothing more is due from them to their Neighbours, than what reſults from a Principle of Honeſty; which commands us to pay our Debts, and forbids us to do Injuries: "Whereas, a Thouſand little Civilities, Complacencies, and Endeavours to give others Pleaſure, are requiſite, to keep up the Reliſh of Life, and procure us that Affection and Eſteem, which every Man who has a Senſe of it muſt deſire... And in the right Timing, and diſcreet Management of theſe Punctilio's, conſiſts the Eſſence of what is ſtrictly called Politeneſs.

liteneſs." But if there are ſome, who conſider Politeneſs as an unneceſſary Accompliſhment, there are many more, who are ſenſible of its Value, yet practiſe it only upon certain Occaſions. They will not diſpenſe with it in the Company of a Stranger. They chooſe to baniſh it entirely from their own Family. If this Conduct were not ſo common as it is, its Abſurdity would be more conſpicuous, and it would fill us with Wonder and Aſtoniſhment. By being common, it ceaſes to ſurprize. Thoſe who adopt it are of Opinion, that between intimate Friends, and near Relations, the greateſt Degree of Familiarity ought to ſubſiſt; that ſuch ought to uſe no Ceremony in their Behaviour to each other; that they ought to communicate their Thoughts with the utmoſt Freedom, and if they mean well, and have the Advantage of the Perſon to whom they are ſpeaking at Heart, that they ſhould not in the leaſt con-

conſider, whether what they are to ſay may give Pleaſure or Pain. But it is certain, that "the ſtricteſt Intimacy can never warrant Freedoms of this Sort; and it is indeed prepoſterous to think it ſhould, unleſs we can ſuppoſe, Injuries are leſs Evils when they are done us by Friends, than when they come from other Hands."

Enough has been ſaid on this Subject to convince the ſenſible and thinking Part of Mankind, that Politeneſs is not only an ornamental, but likewiſe an uſeful and neceſſary Accompliſhment. And it may be preſumed, that thoſe who entertain ſo juſt a Notion of it, will ſee the Propriety of teaching it to their Children at this early Age. Here, however, it is requiſite they ſhould be informed, that their Labour will be loſt, if their Precepts are not ſupported by Examples; or, in other words, that their Endeavours will not be attended with Succeſs, unleſs they themſelves are what

what they wiſh their Little Ones to be. Examples have always been obſerved to be the beſt Illuſtrations that can be given to moral Precepts; the Reaſon is this; the latter reſemble the elaborate Deſcriptions of ſuperb and ſpacious Edifices, that abound in the Works of Travel-writers, which, after all, convey but a very imperfect Notion of thoſe Places; the Mind being unable to comprehend, in one Point of View, the various Particulars and Circumſtances of the Account; the former bear Similitude to a well-executed Plan or Picture, from which, in an Inſtant, the meaneſt Capacity may be enabled to form a preciſe and accurate Idea.

In tracing out the firſt Developements of the Human Mind, I took Occaſion to remark a ſingular Genius for Imitation. This imitative Genius is the Vehicle in which Inſtruction ſhould be conveyed. Children are more minute Obſervers of Actions

Actions than it is generally imagined; and to this Circumſtance I impute a great Deal of that Rudeneſs, which is obſervable in their Behaviour. They are too much accuſtomed to the Converſation of Servants; and have not frequent Opportunities of ſeeing their Parents in the Company of Strangers, where the Forms of Politeneſs cannot, with any Degree of Propriety, be diſpenſed with. When Parents have only their own Children for the Witneſſes of their Actions, they are too apt to conſider them as Cyphers, to throw aſide all Ceremony, and make no ſcruple of ſaying to each other the rudeſt Things that Anger, Caprice, or Ill-nature can ſuggeſt. Is it to be wondered at, that they ſhould follow ſuch Examples more forcible than all the Maxims of Philoſophy.

Rouſſeau tells us, "That one of the moſt "material Objects of a Child's Concern, "is to diſcover the Foibles of thoſe who "ſuper-

« ſuperintend his Education."... If this be true, every one muſt acknowledge, that

Maxima debetur Pueris Reverentia.

Certain it is, that Children, at this Age, diſcover a ſurpriſing Quickneſs of Perception, and, by the Queſtions they propoſe, diſplay no inconſiderable Share of Penetration. Theſe Conſiderations will, no doubt, lay a ſenſible, judicious, and affectionate Parent under ſome Reſtraints; few, indeed, in number; and thoſe ſuch only as one would imagine Reaſon and Good-Senſe would ſuggeſt, (though not ſo forcibly,) to thoſe who are childleſs. Yet theſe Reſtraints, few as they are, and eaſy as it is to yield Submiſſion to them, are, nevertheleſs, too numerous and too difficult to be borne by ſome Parents, who are reſolved to make no Sacrifice of their Inclinations to the Welfare and Happineſs of their Children; and for this

Purpoſe embrace the firſt Opportunity that offers, of baniſhing them from their Preſence, by placing them under the Care of ſome poor and illiterate Perſon, in order to keep them, as they falſely term it, out of Harm's Way.

To endeavour to convince ſuch Parents of the Depravity of their Conduct, muſt prove a fruitleſs Undertaking, ſince it would be to write to thoſe, who, if not wholly deſtitute of Natural Affection, are certainly deaf to the Voice of Reaſon.

You who have a ſincere Affection for thoſe whom Nature has committed to your Charge, let me earneſtly entreat you to adhere, in every Word and Action, to the eſtabliſhed Forms of Politeneſs, which is little elſe than Good-nature poliſhed and beautified by Art. "As thoſe who are uneducated are commonly proud and ſelfiſh, and apt to aſſume the Preference above others, a polite Man learns to behave

have with Deference towards his Companions, and to yield the Superiority to them, in all the common Incidents of Society. In like Manner, wherever a Perſon's Situation may naturally beget any diſagreeable Suſpicion in him, it is the Part of Good Manners to prevent it, by a ſtudied Diſplay of Sentiments directly contrary to thoſe of which he is apt to be jealous. Thus old Men know their Infirmities, and naturally dread Contempt from the Youth. Hence well-educated Youth redouble the Inſtances of Reſpect and Deference to their Elders. Strangers and Foreigners are without Protection. Hence, in all polite Countries, they receive the higheſt Civilities, and are entitled to the firſt Place in every Company. . . . Theſe are the Maxims of true Politeneſs. Let them be daily inculcated and daily practiſed in your Family; and the Child who continually hears them repeated, and continually ſees them reduced to Practice,

be it a Son or a Daughter, will, in all Probability, be an Honour to your Name, and an Ornament to your Country.

In the ſixth Year it is uſual with Children to diſcover a ſtrong Ambition to be thought Men and Women. The manly Character they ſuppoſe is eaſily aſſumed, as they imagine it conſiſts in keeping late Hours, wearing a Watch, riding a Horſe, and carrying a Gun. We are apt to ſmile at their Simplicity, but it is poſſible they may not be ſo much miſtaken as we imagine. I am afraid we may ſometimes meet with Men who differ from Children in little elſe than the above-mentioned Privileges, or in Things only of equal Importance. Be this as it will, it is the general Opinion that this Ambition ought to be ſuppreſſed; and the Reaſons that are given for it are theſe: That a manly Behaviour, at this Age, would be unnatural, becauſe inconſiſtent with that Vivacity which

which is the Characteriſtick of Infancy; and that a Perſon early accuſtomed to manly Amuſements, might juſtly be apprehended to be in great Danger of imbibing an early Taſte for Extravagance, and plunging into manly Vices. Having given all the Reaſons for this Opinion which I remember ever to have heard urged in favour of it, I may be allowed to produce ſome few againſt it. As to a manly Behaviour being unnatural at this Age, it is an Aſſertion moſt eaſily diſproved. We diſcover in Children a ſtrong Ambition to be thought Men. Now they cannot but obſerve their Diſproportion in Point of Stature, and be ſenſible that this Diſproportion admits not of an immediate Remedy. How, then, are they to reſemble Men? There is but one Way left for them, and that is by Actions. By Conſequence, we diſcover in Children an Ambition to ſignalize themſelves by manly Actions. This Am-

bition is neither created nor awakened by thoſe who ſuperintend their Education; on the contrary, it meets with all poſſible Diſcouragement, yet ſtill it ariſes in Oppoſition to every Difficulty, which ſufficiently proves that it ariſes ſpontaneouſly. Now what ariſes ſpontaneouſly in the Human Mind, can never be unnatural, and therefore ſhould never be ſuppreſſed. If a manly Behaviour is not unnatural in Children, ſo neither is it inconſiſtent with their Vivacity; for in a neighbouring Country they aſſume it at a very early Age; and the Inhabitants of this Country, ſo far from being eſteemed the graveſt, are univerſally allowed to be the gayeſt People under the Sun. As to the Danger of a Child's acquiring a Taſte for Extravagance, by being early initiated in the Company, Converſation, and Amuſements of Men, the whole of this Danger muſt ariſe from his being introduced to improper Company. If he

he is accuſtomed to no other Converſation but that of Spendthrifts and Gameſters, the above-mentioned Apprehenſions will not be without Foundation. If he converſes with none but the Avaricious and Penurious, he will be in equal Danger of being impoveriſhed, but in this caſe, he will be poor in the midſt of Affluence. If he is introduced to Men of Senſe and Learning, he will infallibly derive from their Knowledge and Experience, the moſt copious Inſtruction for the Conduct of human Life, and thus be enabled to think, ſpeak, and act, in all Circumſtances, and upon all Occaſions, with extreme Propriety. As to manly Vices, he will not imbibe them from the Converſation of Men of Senſe and Learning, ſince in their Company he will always hear them ſpoken of with Horrour and Deteſtation. But above all things let it be remembered, that it is with a manly Behaviour, as with Politeneſs, unleſs they

are both aſſumed at a very early Age, they never will appear eaſy and natural. If ever you wiſh to ſee your Children poſſeſſed of manly Virtues, and become uſeful Members of Society, teach them to act like Men while they are yet Children; at leaſt accuſtom them to act upon Principles which will become them when they are Men. If you wiſh to ſee them Idiots, delighting as long as they live in childiſh Sports and infantine Amuſements, ſuppreſs in them that riſing Ambition to be thought Men, which at this Age ſo ſtrongly marks their Character; for be aſſured, you cannot take a Method more likely to anſwer your Purpoſe. They will, perhaps, by this Management, continue ignorant of Evil, but they will be alike ignorant of every thing that is amiable, great, and good: They will be unable to injure their Country, but they will be equally unable to afford it any Aſſiſtance. In a word, they will live upon the

Labours

Labours of Mankind, innocent and inoffenſive, but uſeleſs and unprofitable Members of Society.

There is an Error in the Conduct of moſt Parents, which, though trifling in Appearance, has very ſerious Conſequences, and, therefore, muſt not be mentioned without Marks of Diſapprobation. Through an Exceſs of Fondneſs for their Children, they dreſs them out in the gayeſt Colours, and load them with the moſt unmeaning Ornaments. As they are ever ready to fancy their Children Prodigies of Senſe, they cannot bear the Thoughts of ſuffering them to reſemble others in Appearance; it being in their Opinion extremely proper, that thoſe who poſſeſs ſingular Accompliſhments, ſhould be diſtinguiſhed by a Singularity of Dreſs. It is with inexpreſſible Pleaſure they ſee their Children taken notice of wherever they go, for they impute all the

the Attention which is paid them to their uncommon Abilities, and ſurprizing Share of Penetration: Whereas, if they did not ſee all things through the Medium of groſs Partiality, they could not fail to obſerve, that it was the Habit and not the Child which drew Attention. The Conſequences that may be apprehended to flow from ſuch an Error are theſe. A Child will obſerve, that he is never ſo much taken notice of as when he wears his gayeſt Habit. From hence he will be led to conclude, that fine Clothes are the only things which can procure Reſpect and Attention. Having made theſe Diſcoveries, he will wholly neglect the Cultivation of his Mind, as an Object beneath his Notice, and employ all his Time and Thoughts in meditating on the various Methods by which he may adorn his Perſon. Thus he will be in Danger of commencing a compleat Coxcomb, and of affording the World a ſubject at firſt of

Ridi-

Ridicule, and afterwards of Contempt. From what has been ſaid, I flatter myſelf, that a ſenſible and judicious Parent will perceive the Neceſſity of paying leſs Attention to the Perſon of a Child than to the Mind. Not that I would have the Perſon neglected; on the contrary, Neatneſs and Elegance ſhould conſpire to make it amiable, but every other Ornament ſhould be rejected as ſuperfluous and unneceſſary. There is but one Thing of greater Importance than the Care of the Perſon, and that is the Cultivation of the Mind, whoſe Beauties have not only a brighter Luſtre, but are more permanent than thoſe of the Body; for while the one may pleaſe for a few Years, the other may charm for ever.

Hitherto I have not adviſed a Parent to teach any thing to his Children which muſt be learnt from Books. I purpoſely avoided this Subject, being of Opinion, that

that the Faculties of the Mind may be greatly injured by a too early Application to Study, and that Children may acquire an unconquerable Averſion to Books, by having them too early forced upon them. But

In the ſeventh Year, let Children be taught to read, and ſpeak the *Engliſh* Language with Propriety. If before this Time they ſhould expreſs a Deſire to become acquainted with Books, by no means grant their Requeſt; yet do not deny them the Satisfaction of knowing the exact Time at which they may expect to have it gratified. By thus delaying the Gratification of them, you will infallibly double their Deſires; for when they have obtained your Permiſſion, you will have Reaſon to be ſurpriſed at the Eagerneſs with which they will apply to the Study of their native Language, and at the Impatience they will teſtify to arrive

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at a competent Knowledge of it. . . . By expoſing and lamenting the numerous Foibles of the Human Heart, I ſhould do little Service to the Cauſe of Literature: What, and how many they are, every one knows; every one knows likewiſe that they are to be deplored. But, perhaps, it may not be judged unſeaſonable to obſerve, that as they are too cloſely interwoven with our Nature to be eradicated, they may prove dangerous Enemies to Education; and that therefore we ſhould not refuſe to conſult them, or diſdain, upon ſome Occaſions, to court their Alliance. That the above-mentioned is one of thoſe Occaſions, is too evident to be much inſiſted on. Daily Experience convinces us, that it is always with extreme Reluctance that Men act in Obedience to the Command of a Superior, even when that Command is the moſt eaſy, pleaſing, and beneficial that can be injoined. On the contrary, whatever

ever is granted as a Privilege, or permitted as an Indulgence, be it ever ſo hazardous, difficult, or laborious, is conſidered as an Honour, and of conſequence performed with Pleaſure.

But to return from this Digreſſion. I would have the *Engliſh* Language taught as an Amuſement. And to this purpoſe, I would act in conformity to the Advice of *Quintilian*, by procuring ſeveral Alphabets of Ivory Letters, which, by being placed on a dark Mahogany Table, would impreſs on the Infant Mind an accurate Idea of their ſeveral Forms, and would have one great Advantage over written or printed Letters, which is, that they would, at the ſame Time, be ſenſible both to the Sight and Touch. Theſe Letters ſhould be ranged in exact Order, in a long and narrow Box, made for the Purpoſe, with a Diviſion for every Letter. Each of theſe Diviſions ſhould be marked

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in the Front with the Letter which it contains, and there ſhould be in each a Partition by which the Capital and Roman Letters may be kept ſeparate. This Apparatus would have more of the Appearance of a Toy than of an Inſtrument of Knowledge; from which Circumſtance, and from the exceſſive Fondneſs which Children generally expreſs for any ingenious Contrivance, accompanied with a ſtrong Deſire and fixed Reſolution of diſcovering its Uſes, we may reaſonably conclude, that it would be uſed with greater Pleaſure and more Succeſs in teaching Children to read, than any Book that was ever written with that View. But this Apparatus might reaſonably enough be expected to produce ſome good Effects, which are not quite ſo obvious as thoſe already mentioned. The extreme Regularity which prevails in every Part of it, might ſuggeſt to a Child the Uſe, if not the Neceſſity, of an equal Regularity in tranſacting all the Affairs

of

of Life. And the Attention that will be required in taking out and replacing the Letters, might convince him, that Knowledge, how much ſoever the Paths leading to it may be ſhortened, can never be acquired without ſome Diligence and Application... The Preparations above-mentioned being made, let thoſe Words which occur moſt frequently in the Converſation of Children, ſuch, for Example, as FATHER, MOTHER, UNCLE, AUNT, SON, DAUGHTER, BROTHER, and SISTER, be engraved, in large Characters, on ſeparate Plates of Copper; and let the Impreſſions taken from theſe Plates, be placed before the Child, in order that he may copy them, by ſelecting out of the whole Collection of Ivory Letters, ſuch only as are proper to form each Word. From Words let him proceed to Sentences, and let theſe Sentences be conciſe, but inſtructive Proverbs, ſuch as he may not be aſhamed to reflect upon, or diſdain

to

to regulate his Conduct by, when he arrives at Years of Diſcretion. From Sentences, let him proceed to the Lord's Prayer, the Belief, and the Ten Commandments. I need not add, that all theſe Things ſhould be explained to him, in the plaineſt, and moſt intelligible Manner. When a Child has been ſo much accuſtomed to theſe Things, as to be able to copy them, with tolerable Expedition, he will have arrived, as it were inſenſibly, at the Art of Reading. Then it is, and not till then, that a Book can be made uſe of with Propriety. The firſt which is put into the Hands of Children, is generally a Collection of Fables. As they are obſerved to beſtow ſome Attention on Books of this Kind, they are ſuppoſed to be greatly delighted with, and highly intereſted by, the Narratives they contain. As a Moral is annexed to every Fable, the Parent concludes, that every Fable muſt of courſe be inſtructive. As the

Style, which is uſed in this Species of Compoſition, approaches very nearly to that which is uſed in common Converſation, it is expected, that Children will learn from it, to clothe their Sentiments in proper Language... Theſe are the Arguments that are urged in Favour of Fabulous Compoſitions, and which are ſuppoſed to demonſtrate, in the cleareſt Manner, that they both entertain, and improve the Minds of Children, and, by conſequence, are admirably well adapted to their Uſe. But to make Fables the Study of this early Age, is a Practice of which I can by no means approve. For the Arguments that are produced in Favour of it, are far from being unanſwerable; and the Objections that may be made to it, are weighty, and important. In the firſt Place, it is a miſtaken Notion, that a Fable engages the Attention of Children; it is the Print, which generally accompanies it, that they value; the Fable they conſider

as

as an Explanation of the Beauties of that Print. Then, as ſoon as the Underſtanding opens, and they begin to reflect upon what they read, they will, in all Probability, form to themſelves a Moral very different from that which the Author deſigned the Fable ſhould inculcate. For it frequently happens, that a Fable contains a bad Moral, as well as a good one; the good one is that which the Writer takes Notice of; the bad Moral is the moſt obvious of the two, and, of conſequence, is that which is impreſſed upon the Reader's Mind. . . And, with reſpect to the Language, if it be preciſely ſuch as is uſed in common Converſation, I do not ſee how a Child can adopt it, without recalling to his Mind, and repeating, as Things worthy of Attention, thoſe numerous Abſurdities with which Fables ever will abound. That I may not, however, reject a Practice, ſo long eſtabliſhed, without ſubſtituting in its Place ſomething that appears

to me more eligible, I would adviſe a Parent to let his Children read ſome ſelect Paſſages of the Scripture; ſuch, for Inſtance, as, The Fall of *Adam* and *Eve*, The Hiſtory of *Cain* and *Abel*, The Hiſtory of *Joſeph*, The Afflictions of *Job*, The plaineſt and moſt intelligible Parts of the Proverbs of *Solomon*, The Acts of the Apoſtles, and The Epiſtles of St. *Paul*. The Scripture Language has been conſidered, by ſome of the greateſt Geniuſſes that have ever ariſen in this Country, as the moſt perfect Model, now extant, of each different Style in Writing: But I never remember to have ſeen theſe Sentiments better expreſſed, than in a Quotation I once met with, from a Work, which, from what little I choſe to read of it, appeared to me to have little elſe than this Paſſage to recommend it. The Author has been accuſed, and, as far as I can judge, with great Juſtice, of writing too much in an affected, high-flown Language,

guage, and of ſuffering himſelf to be hurried away, by the Fire of his Imagination, to ſay Things, which, if he had poſſeſſed a greater Share of Judgment, he would have thought proper to correct. The following Paſſage, however, is, in a great Meaſure, if not wholly, free from theſe Faults; and therefore, I conceive, it will not be unacceptable to the Reader.

"I admire, I muſt confeſs, the very Language of the Bible. In this methinks I diſcern a Conformity between the Book of Nature, and the Book of Scripture.

"In the Book of Nature, the Divine Teacher ſpeaks not barely to our Ears, but to all our Senſes. And it is very remarkable how he varies in his Addreſs. Obſerve his grand, and auguſt Works. In theſe he uſes the Style of Majeſty. We may call it the true Sublime. It ſtrikes with Awe, and tranſports the Mind.... View his ordinary Operations. Here he

deſcends to plainer Dialect: This may be termed the familiar Style. We comprehend it with Eaſe, and attend to it with Pleaſure.... In the more ornamented Parts of the Creation, he clothes his Meaning with Elegance. All is rich and brilliant. We are delighted; we are charmed. And what is this but the florid Style?

"A Variety, ſomewhat ſimilar, runs through the Scriptures. Would you ſee Hiſtory in all her Simplicity, and all her Force; moſt beautifully eaſy, yet irreſiſtably ſtriking? See her, or rather feel her Energy, touching the niceſt Movements of the Soul, and triumphing over our Paſſions, in the inimitable Narrative of *Joſeph*'s Life; the Repreſentation of *Eſau*'s bitter Diſtreſs; the Converſation-Pieces of *Jonathan*, and his gallant Friend; the memorable Journal of the Diſciples going to *Emmaus*, are finiſhed Models of the Impaſſioned and Affecting.

Here

Here is nothing ſtudied, no Flights of Fancy, no Embelliſhments of Oratory: Yet how inferior is the Epiſode of *Niſus* and *Euryalus*, though worked up by the moſt maſterly Hand in the World, to the undiſſembled, artleſs Fervency, of theſe Scriptural Sketches!

"Are we pleaſed with the Elevation and Dignity of an Heroick Poem, or the Tenderneſs and Perplexity of a Dramatick Performance? In the Book of *Job* they are both united, and unequaled.... Conformably to the exacteſt Rules of Art, as the Action advances, the Incidents are more alarming, and the Images more magnificent. The Language glows, and the Pathos ſwells; till at laſt, the Deity himſelf makes his Entrance. He ſpeaks from the Whirlwind, and ſummons the Creation; ſummons Heaven, and all its ſhining Hoſt; the Elements, and the moſt wonderful Productions, to vouch for

the Wiſdom of his Providential Diſpenſations.... His Word ſtrikes Terror, and flaſhes Conviction; decides the momentous Controverſy, and cloſes the auguſt Drama, with all poſſible Solemnity, and Grandeur.

"If we ſometimes chooſe a plaintive Strain, ſuch as ſoftens the Mind, and ſooths an agreeable Melancholy; are any of the ancient Tragedies ſuperior, in the Eloquence of Mourning, to *David*'s pathetic Elegy on his beloved *Jonathan*; to his moſt paſſionate and inconſolable Moan, over the lovely, but unhappy *Abſalom*; or to that melodious Woe, which warbles and bleeds in every Line of *Jeremiah*'s Lamentations?

"Would we be entertained with the daring Sublimity of *Homer*, or the correct Majeſty of *Virgil?* With the expreſſive Delicacy of *Horace*, or the rapid Excurſions of *Pindar?* Behold them joined, behold

behold them excelled, in the Odes of *Moſes*, and the Euchariſtick Hymn of *Deborah*; in the exalted Devotion of the Pſalms, and of the Prophets.

"Are we Admirers of Antiquity? Here we are led back beyond the univerſal Deluge, and far beyond the Date of any other Annals. We are introduced among the earlieſt Inhabitants of the Earth. We take a View of Mankind, in their undiſguiſed, primitive Plainneſs, and when the Days of their Life were but little ſhort of a Thouſand Years. We are brought acquainted with the Original of Nations, with the Creation of the World, and with the Birth of Time itſelf.

"Are we delighted with vaſt Atchievements? Where is any thing comparable to the Miracles of *Egypt*, and the Wonders in the Field of *Zoan*? To the Memoirs of the *Iſraelites* paſſing through the Depths of the Sea, ſojourning in the inhoſpitable

pitable Deſerts, and conquering the Kingdoms of *Canaan?* Where ſhall we meet with Inſtances of Martial Bravery, equal to the prodigious Exploits of the *Judges*, or the adventurous Deeds of *Jeſſe*'s valiant Son, and his matchleſs Band of Worthies? Here we behold the fundamental Laws of the Univerſe ſometimes ſuſpended, ſometimes reverſed; and not only the Current of *Jordan*, but the Courſe of Nature controled. In ſhort, when we enter the Field of Scripture, we tread .... on enchanted, ſhall I ſay? rather on conſecrated Ground; where Aſtoniſhment and Awe are awakened at every Turn; where is all, more than all the Marvellous of Romance, connected with all the Preciſion, and Sanctity of Truth.

"If we want Maxims of Wiſdom, or have a Taſte for the Laconick Style, how copiouſly may our Wants be ſupplied, and how delicately our Taſte gratified! Eſpecially

cially in the Book of *Proverbs*, *Eccleſiaſtes*, and ſome of the Minor Prophets. Here are the moſt ſage Leſſons of Inſtruction, adapted to every Circumſtance of Life; formed upon the Experience of all preceding Ages; and perfected by the unerring Spirit of Inſpiration. Theſe, delivered with ſuch remarkable Conciſeneſs, that one might venture to ſay, every Word is a Sentence, at leaſt every Sentence may be called an Apothegm, ſparkling with Brightneſs of Thought, or weighty with Solidity of Senſe; the Whole like a Profuſion of Pearls, each containing, in a very ſmall Compaſs, a Value almoſt immenſe; all heap'd up, (as an ingenious Critick ſpeaks,) with a confuſed Magnificence, above all Order.

"If we look for Strength of Reaſoning, and the Warmth of Exhortation: the inſinuating Arts of genteel Addreſs, or the manly Boldneſs of impartial Reproof: all the

the Thunder of the Orator, without any of his Oſtentation; all the Politeneſs of the Courtier, without any of his Flattery; let us have recourſe to the Acts of the Apoſtles, and to the Epiſtles of St. *Paul*. Theſe are a Specimen, or rather theſe are the Standard of them all.

"I do not wonder, therefore, that a Taſte ſo refined, and a Judgment ſo correct as *Milton*'s, ſhould diſcern higher Attractives in the Volume of Inſpiration, than in the moſt celebrated Authors of *Greece* and *Rome*.

. . . . . Yet not the more
Ceaſe I to wander where the Muſes haunt,
Clear Spring, or ſhady Grove, or ſunny Hill,
Smit with the Love of ſacred Song; but chief
Thee Sion, and the flowery Brooks beneath
That waſh thy hallow'd Feet, and warbling flow;
Nightly I viſit." . . . . .

Now I would have Children at this Age, permitted to examine none but thoſe ſelect Paſſages of the Scripture, which

which I have above enumerated; for in reading the Whole of it, they muſt of neceſſity meet with many Things which will be above their Capacities to comprehend; and ſo they will form either no Ideas at all, or wrong Ideas of their Duty. Every ſenſible and judicious Perſon will, I imagine, be ready to acknowledge, that it is of the utmoſt Importance, that Children ſhould not form unjuſt Conceptions concerning Religion; which, taken in a comprehenſive Point of View, may be defined, That Worſhip, which Men, from a Senſe of Duty, pay to that Being unto whom they owe their own Exiſtence, with all thoſe Bleſſings, and Benefits which attend it. Now they will certainly be in great Danger of forming thoſe unjuſt Conceptions, if the abſtruſe Points of Religion are laid open to them at ſuch an early Age. Upon the whole, then, we may reaſonably conclude, that it were ſafer to give them no Ideas

at

at all, than to run the Riſque of impreſſing upon the infant Mind ſuch falſe and miſtaken Notions, concerning Religion, as the Hand of Education might afterwards be unable to eraſe. . . For the Reaſons already mentioned, and for many others which might be produced, if they were thought neceſſary, I have ever diſapproved of that Practice, which is ſo common with ignorant, and illiterate Perſons, of taking Children, as it were out of the Cradle, and carrying them to the Church; where they are unable to comprehend what they ſee and hear; where they are ever ready to obſerve and imitate the Inattentive; where, by their noiſy and diſreſpectful Behaviour, they diſturb thoſe who are ſeriouſly engaged in the Offices of Devotion; and where, by being allowed to take improper Liberties, they ſoon looſe all that Veneration for the Sanctity of the Place, with which the Mind ſhould be affected.

It ſhould be the Buſineſs of the eighth Year to acquire the Art of Writing; than which nothing can ſucceed more naturally, or with greater Propriety, to the Art of Reading. For, as by the one, we are made capable of collecting ſilently the Opinions of others, ſo by the other, we are enabled to communicate our own Sentiments to others, without the Intervention of the Voice. As I have propoſed ſomething, which may reaſonably be expected to facilitate the Acquiſition of the one, I am emboldened to hope that what I ſhall propoſe, may expedite the Attainment of the other. On a very thin Plate of Copper, I would have a Sentence engraved, in large Characters: The Letters ſhould be cut through the Copper in every Place where it was poſſible. Then, a Writing-Deſk ſhould be conſtructed, of the uſual Breadth, but of the Length only of the Copper Plate. On this Deſk ſhould be placed a Sheet of Paper,

Paper, and on that, the Copper Plate, which muſt be faſtened at each End to the Writing-Deſk, by Means of ſmall Vices, made for the Purpoſe. Theſe Preparations being made, a Pen, dipt in Ink, ſhould be placed properly between the Thumb and Fingers of the Child, who ſhould direct it along the Openings of the Copper Plate, by which he would delineate the Letters on the Paper underneath. But as the Letters would ſtill be imperfect, the Copper Plate ſhould be taken off, and placed before the Child, in order to enable him to fill up thoſe Imperfections. This is what I ſhould conceive to be the moſt ſucceſsful Method for teaching Children the Principles of the Art of Writing. But it is very poſſible, that I may be deceived. What is eaſy in Speculation, does not always prove ſo in Practice. Be this as it will, I have communicated what appeared to me an uſeful Invention, for the Purpoſe

of

of teaching Children the Art of Writing, in an expeditious Manner. If the Invention does not poſſeſs the good Qualities I attribute to it; nevertheleſs it will afford me ſome Satisfaction to think, that I may poſſibly have ſuggeſted ſomething on which an ingenious Artiſt may improve.

As the Earth is not fit for the Reception of the Grain which is ſown upon it, until it has undergone much previous Cultivation, ſo the Mind of Man demands, from the Hand of Education, ſome Degree of Culture, before the Seeds of Learning can be ſcattered upon it, with well-grounded Expectations of Succeſs.

This early Culture of the Mind conſiſts in a nice Obſervance of Rules, which, though in Appearance trifling, are in Reality of great Importance.

Theſe Rules I have endeavoured to explain, and enumerate, in as clear and conciſe a Manner as I was able.

Having given to the Parents of the Pupil full Inſtructions for conducting him through the Vale of Infancy; it remains for me, to take him by the Hand, and lead him up the ſteep Aſcent of Knowledge.

AN

ESSAY

UPON

EDUCATION.

PART II.

On the MANAGEMENT *of* CHILDREN *in a more advanced* AGE.

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A Superficial Knowledge of the World will be ſufficient to convince us, that moſt of the Miſeries of Human Life are the Effects of a wrong Education. It is not from the lower Orders of Men,

whoſe Condition ſeems to be the hardeſt and moſt intolerable, as it obliges them to owe their Subſiſtence to daily Labour, that we hear ſuch frequent Complaints. Nothing ſuperfluous enters into their Education; they are qualified for the Buſineſs they are to engage in, and are inſtructed only in thoſe Things which they may often have Occaſion to reduce to Practice... But it is from thoſe whom Fortune has placed in Affluence, or in (what is generally called) eaſy Circumſtances, that we hear the gloomy Repreſentations of Life.... Strange!... That eaſy Circumſtances ſhould be attended with Uneaſineſs, and that Affluence ſhould be followed by a Train of Evils, from which Indigence itſelf is free!... Theſe are Points which call for ſome Solution. Nor ſhall they call in vain.... Be it known, then, that the Poor are taught, at a very early Age, to have no Wants but thoſe of Nature, which are few in Number, and eaſily

eaſily ſupplied. From daily Labour they derive Health, the moſt ineſtimable of all Poſſeſſions. From the ſame Source they derive wherewithal to ſatisfy every Wiſh that they can form. Thus circumſtanced, their Situation may be contemplated with Pleaſure, nor is it at all to be wondered at, that Happineſs ſhould not diſdain to viſit their humble Habitations. The Rich, on the other hand, are taught from their Infancy to deſert the Paths of Nature, and to regulate all their Actions by the Will and Opinion of others. To remain contented with hereditary Honours, is with them to betray certain Indications of a weak and abject Mind. They are inſtructed to ſoar above the Rank in which Nature has placed them, and to aſpire after Honours to which they were not born, and to which they can have no reaſonable Expectations of being promoted. The whole Buſineſs of their Education is to make them unfit for the

Character which they might fill with Propriety, and to qualify them for ſome exalted Station, at which, in all Probability, they never will arrive. Theſe dreadful Miſtakes, muſt of Neceſſity be fatal to their Repoſe; as, in Conſequence of them, they will create to themſelves an endleſs Succeſſion of artificial Wants, and idle Wiſhes, that never will, becauſe they never can be ſatisfied. As the Fortunes of the Rich are always limited, and their Wiſhes are often unlimited, the neceſſary Conſequence muſt be, that they will often experience a Want of Money; a Want to which the poor but induſtrious Labourer, ſo long as his Health and Strength do not forſake him, is an utter Stranger. It is then evident, that Riches and Poverty are Words of an ambiguous and uncertain Signification. If we are deſirous of affixing to theſe Words preciſe and juſt Ideas, we muſt ſay, That Man is Rich, who is not taught to wiſh for more

more than ſimple Nature aſks. That Man is Poor, whoſe Wiſhes in the leaſt Degree exceed the Limits of his Fortune.

Dr. *Swift*, in one of his Intelligencers, ſays, that from frequent Reflection on the Subject he came to this Determination; "That Education is always the worſe in Proportion to the Wealth and Grandeur of the Parents." But adds, that, "It was not ſo always; for many of our *Greek* and *Roman* Authors were Men of the nobleſt Birth." This makes his Senſe of the Matter extremely evident; by ſhewing that he did not conſider a bad Education as the neceſſary Conſequence of great Wealth, or an elevated Station, but as the Effect of thoſe Inſtitutions, in which Perſons of Rank and Fortune are generally brought up; which, though they paſs for the beſt and moſt eligible, are in fact the worſt. As the Children of the Great and Opulent are too early initiated

initiated in the Myſteries of Ambition, inſtead of being directed to ſeek Applauſe in that Walk of Life which Nature has aſſigned to them. Juſt ſo it is with thoſe whoſe Parents are in eaſy Circumſtances. They are educated with a View to ſome honourable and lucrative Employment, to which they are to have no other Recommendation than their great Abilities. They are given to underſtand, that in them are centered the Hopes of their Family, the Advancement of which ought to be the glorious Purpoſe of their Lives. A regular Plan of Operation is laid down to them, by a ſtrict Adherence to which it is clearly demonſtrated, that they may, with no leſs Eaſe than Certainty, arrive at the Object of their Ambition. If through an ingenuous Diffidence of their own Abilities they chance to ſtart a Difficulty, Care is taken to have it immediately removed, by proving it to be a Trifle light as Air. For the Partiality of a Pa-

a Parent makes him willing to believe, that the ſurpriſing Share of good Senſe which he (and he alone) diſcovers in his Child, will be of Force ſufficient to ſurmount every Obſtacle to his Advancement. Thus fed with deluſive Hopes, they amuſe themſelves in computing the Number of their Domeſticks, and in contemplating on the various Articles of Luxury in which they intend to indulge themſelves; waiting at the ſame Time with extreme Impatience, for the Arrival of that Moment, which is to put them in Poſſeſſion of thoſe Riches and Honours which their Parents have deſtined for them, and given them all poſſible Encouragement to expect..... But when they enter upon the World, ... when the Deluſion vaniſhes, ... and when the fair and flattering Proſpect with which Fancy preſented them diſappears, ... how great, how inexpreſſibly great is their Aſtoniſhment! The Road of Ambition, which had

had been repreſented to them as flowery and full of Fragrance, and as leading up to the Temple of Fame by the moſt gentle and eaſy Aſcent, they now find to be overgrown with Thorns, ſteep, and almoſt inacceſſible to human Feet, and leading over ſuch tremendous Precipices, as thoſe who are moſt accuſtomed to them do not always ſurvey without Horror. Grieved and diſappointed, at finding that it is a much eaſier Matter to contrive than execute a Project, they look back upon their Parents with Eyes of filial Tenderneſs bedewed with Tears; fully ſatisfied that they could never have deſigned to expoſe them to ſuch an endleſs Succeſſion of Difficulties and Dangers. Diſappointed Ambition generally ſinks into a lifeleſs Indolence; which ſome have attributed to Peeviſhneſs, but I rather impute to an Opinion, which Perſons who have ſuffered greatly from Diſappointment are apt to conceive, that every

every Undertaking is ſurrounded with innumerable Difficulties. Be this as it will, it is certain that all Objects wear a dark and gloomy Appearance in their diſordered Imagination;

As all looks Yellow to the jaundic'd Eye.

POPE.

And while they continue in this Frame of Mind, it is not at all ſurprizing, that they ſhould make choice of a very humble Station; preferring Solitude to Society, the Pleaſures of which muſt be to them deſtitute of Attractions, and can ſerve only to awaken the ſad Remembrance of their once ſanguine, but now defeated Expectations. Theſe are the Effects that may juſtly be attributed to that common, but dangerous Error, of educating Children above their Station; for committing which Parents are rather to be pitied than cenſured, ſince they generally act with the beſt Intentions, and ſuppoſe that thereby they

they take the moſt effectual Method for promoting the Intereſt, and ſecuring the Happineſs of their Children; whereas, in reality, they ſecure neither the one, nor the other, but retard, if not endanger both, and particularly the latter, for the Loſs of which no Advantages whatever can ſufficiently compenſate.

Hitherto, the Reader will obſerve, that many Things which I have advanced may be applicable to the Education of a Daughter, as well as to that of a Son, which hath been all along the principal, and ſhall be the only Subject of the remaining Part of this Eſſay.

Of the Modes of Education that are now in Uſe, there are three; which differ from each other in Points of ſome Importance, and are diſtinguiſhed by the Names of PUBLICK, PRIVATE, and DOMESTICK. Of theſe three, the laſt is almoſt univerſally conſidered as the worſt.

It

It is by conſequence little practiſed, and much leſs ſpoken of. The two former have, for many Centuries, afforded Subjects of Converſation for the Learned, among whom each hath generally had an equal Number of Advocates: And as it frequently happens on ſimilar Occaſions, much hath been ſaid, but little concluded on. The greater Number enter on this Debate with a fixed Reſolution implicitly to adopt the Arguments, and ſtrenuouſly to ſupport the Opinions, of the Party they have eſpouſed, in Oppoſition even to Demonſtration itſelf. Of theſe ſtrenuous Diſputants, "ſome inſiſt for the PUBLICK Education, as inſpiring Youth with that Vigour and Reſolution, which is neceſſary for all that would proſper in the buſy World. Others prefer PRIVATE Education, as the beſt School for Virtue." Some few there are of great Moderation, who ſeem willing to compromiſe the Matter. "Boys, ſay they, of a lively Turn, who

ſeem

ſeem to be born for Action, are beſt calculated for the Diſcipline of a Publick School. Boys of a milder Diſpoſition, who ſcarce ſpeak above their Breath, and are averſe to Rambling, or any violent Exerciſe, ſucceed better in a Courſe of Private Education." After having given you the Opinions of others upon this Subject, it may not be improper to produce my own; which is, that Parents, inſtead of conſulting what Sort of Education is moſt eligible for a Boy, of ſuch or ſuch a Genius, would do better, to eſtimate the Expence attending each Mode of Education, and to adopt that which is moſt ſuitable to their Circumſtances. The Reader will be ſenſible, that this Opinion is not deſtitute of Arguments to ſupport it: To repeat them would be to offer an Affront to his Memory, for which an Author ought always to have the higheſt Reſpect.

PUBLICK

PUBLICK EDUCATION, ſtrictly ſpeaking, is that which is received in the Three great Schools of *Weſtminſter*, *Eton*, and *Wincheſter*. In one or other of theſe Schools the greater Part of our Nobility, and many Perſons of the firſt Diſtinction, have been, and are ſtill educated. Were no other Arguments to be urged in Favour of them, this alone would be ſufficient to demonſtrate their ſuperior Excellence. For the Perſons by whom theſe are reſorted to, would moſt certainly reſort to any other School, whoſe Character and Reputation ſhould be better eſtabliſhed. I am not ignorant of the Objection which is made to the three great Schools above-mentioned, which are certainly three of the greateſt Ornaments of this Country; namely, that in them "the empty Wits of Children are forced to compoſe Themes, Verſes, and Orations, which are the Acts of the ripeſt Judgment, and the final Work of a Head filled by long read-

ing and obſerving with elegant Maxims, and copious Invention." In Anſwer to which, I muſt beg Leave to obſerve, that it is far from being certain, that what is here objected is a Defect. Since it is poſſible, that theſe Compoſitions may excite in Children a Spirit of Emulation, and may awaken and animate the Genius, which might otherwiſe have lain for ever dormant and inactive. Yet ſuppoſing it to be a Defect, certain am I, that the Methods of Education practiſed in thoſe illuſtrious Seminaries of Learning, poſſeſs many and great Advantages; ſome of which, ſeperately conſidered, would be found more than ſufficient to overbalance it. But as Publick Schools have long been held in the higheſt Eſteem, and by conſequence, frequented by the Sons of the Nobility, they muſt of Neceſſity have become too expenſive for the Sons of thoſe who are poſſeſſed only of moderate Fortunes. And as in them, there is no

Diſtinc-

Diſtinction of Perſons, every one being treated with the ſame Reſpect and Attention, it is poſſible, that a Boy who is to inherit but a ſmall Eſtate, may, from the Company and Converſation of the young Nobility, imbibe ſuch Notions as may be extremely incompatible with his Condition in Life, and the Narrowneſs of his Circumſtances. . . . For theſe Reaſons, I am clearly of Opinion, that Publick Education is proper only for Perſons of Rank, or Fortune.

PRIVATE EDUCATION is much in Vogue, by Reaſon of its Cheapneſs: And indeed it muſt be confeſſed, that it is moſt amazingly cheap; if any thing can, with Propriety, be called ſo, which is worth nothing. But the Language of Invective ill becomes one, whoſe Deſign is either to convince, or to perſuade. I ſhall therefore content myſelf with obſerving, that there cannot be a greater Abſurdity,

than the Suppoſition, that Twenty or or Thirty Pounds *per Annum* ſhould be a ſufficient Inducement to a Man of Taſte, Genius, and Learning, to undertake the Care of lodging, boarding, and inſtructing Children; and that, on this Account, it cannot be expected, that a Child, whoſe Birth gives him the Title of a Gentleman, ſhould derive any conſiderable Advantage from Private Education.

Here I expect from the Reader the following Expoſtulations. How then are Perſons of ſmall Fortune to be educated? For them, you do not approve of Publick, and you greatly diſapprove of Private Education? What Courſe remains for them to take? I anſwer, a Courſe of Education, which is of all that ever yet were practiſed the moſt excellent; being equally proper for a Prince, and a private Gentleman, a Nobleman, and a Man of Buſineſs. Nor do I heſitate, in giving this

this exalted Character of DOMESTICK EDUCATION; ſince I am certain that, upon Examination, it will appear to deſerve it. All the principal Advantages, and even ſome of the Accompliſhments, which enter into Domeſtick Education, may be purchaſed at a very moderate Expence; if a Parent will employ his whole Time and Attention in qualifying himſelf for the important Office of Tutor to his Son. But if he is reſolved to commit the Care of his Son's Education to ſome other Perſon, and to one who ſhall be as much intereſted in his Welfare, and have as tender a Regard for his Happineſs, as he himſelf can have; if moreover, he wiſhes to give his Son every Accompliſhment which it is poſſible for him to receive, from the moſt eminent Maſters; he will enter upon a Work of ſome Difficulty, and of great Expence. In delineating a Syſtem of Education, the moſt perfect that I can conceive, it will be neceſſary

that I ſhould ſuppoſe in the Parent theſe Diſpoſitions. It will be neceſſary, that I ſhould ſuppoſe the Parent poſſeſſed of a large Fortune, of a Mind truly great, and of a generous Reſolution to employ his Fortune, in the Service of his Son. I am willing to believe that there are few Perſons, in an elevated Station, who bear the honourable Name of Parent, and are deſtitute of theſe generous Sentiments. That ſome there are, is, I fear, a Truth but too evident, though never too much to be lamented. If we ſometimes had not ocular Demonſtration of the Truth of ſuch Things, it would appear incredible, that there ſhould be Men who expend ſome Thouſands a Year greatly to their Satisfaction, in the ſupport of Horſes and Dogs, and pay, with infinite Reluctance, a hundred Pounds a Year, for the Education of him, who, when the loco-motive Faculty ceaſes to operate in them, that is to ſay, upon their deceaſe, is to inherit

their

their Titles and Eſtates. Some ſuch there are: But, for the Honour of Human Nature, it may be permitted us to hope, their Number is not great. Let us then turn away our Eyes from a Picture which cannot be beheld without Diſguſt, and Deteſtation; and haſten to fix them on the good Father, an Object that muſt ever be contemplated with inexpreſſible Pleaſure. Suppoſing him ſuch as I have juſt now deſcribed him, let us imagine him perpetually engaged in the Service of his Country, and of Conſequence, having only Leaſure enough to ſuperintend the Education of his Son. Let us ſuppoſe him to have reaſoned thus with himſelf: Children differ from each other, no leſs in the Singularities of Genius, than in the Features of the Face. In all Seminaries of Learning, whether Publick or Private, every Boy is inſtructed after the ſame Manner. Although the Opinions of Men on other Subjects have been perpetually

fluctuating, on this they have been ſteady and uniform. The Modes of Inſtruction now practiſed in Schools, have been firmly eſtabliſhed for more than a Century: Of courſe they muſt be in a great Meaſure unalterable..... Whereas, the Modes of Domeſtick Education admit of infinite Variation, and may be expreſsly adapted to each Peculiarity of Genius that is diſcernible in a young Perſon.... Having reaſoned thus, let us imagine him firmly convinced of the unparalleled Excellence of Domeſtick Education. And laſtly, let us imagine him reſolved to ſpare no Pains in diſcovering, and no Expence in rewarding liberally, the Man, who ſhall not abuſe the Confidence repoſed in him, but conſcientiouſly undertake the Charge committed to him, and in the End render his Pupil a compleat Scholar, and an accompliſhed Gentleman.

In executing theſe Reſolutions, the firſt Difficulty which occurs, is, that of finding out a proper Perſon for a Tutor. The Opinions of the Learned concerning the Qualifications that are neceſſary to ſuſtain this Character are extremely various. If they agree in any thing, it is in theſe Particulars: That a Tutor ſhould be ſomewhat advanced in Years; in order that the Pupil may pay a proper Reſpect and Veneration to his Inſtructions. That he ſhould be a Man of extenſive Learning, and profound Erudition; that he may be able to give his Pupil a ſuperficial View of the whole Circle of Sciences, and a clearer and more accurate Inſight into thoſe for which he diſcovers any Degree of Taſte or Genius. And that he ſhould have been for ſome Time accuſtomed to his Employment; in order that he may know how to act upon all Occaſions, and not be deficient in any one Circumſtance of his Duty.

With

With Submiſſion to their ſuperior Wiſdom who inſiſt upon them, be it ſpoken, not one of theſe Qualifications appears to me to be eſſentially requiſite.

To the Circumſtance of Age, I ſhall oppoſe the Sentiments of *Rouſſeau* on that Subject; which I do in a great Meaſure, though not wholly adopt. "I ſhall obſerve, ſays he, in Contradiction to the common Opinion, that the Governour of a Child ſhould be young, even as young as poſſible, conſiſtent with his having attained neceſſary Diſcretion and Sagacity. I would have him be himſelf a Child, that he might become the Companion of his Pupil, and gain his Confidence, by partaking of his Amuſements. There are not Things in common enough between Infancy and Manhood, to form a ſolid Attachment at ſo great a Diſtance. Children ſometimes careſs old Men, but they never love them." Not

to

to incur the Cenſure of Inconſiſtence, I am obliged to expreſs my Diſapprobation of ſome Part of the Opinion of this celebrated Author. The Tutor ſhould be young; but he ſhould not be a Child. For according to my Plan, the Pupil would have learnt by this Time to deſpiſe his childiſh Sports, and infantine Amuſements, have acquired a Reliſh for the Converſation of Men, and have aſſumed ſomewhat of a manly Behaviour. Beſides, if the Tutor was nearly of the ſame Age with the Pupil, it would be abſolutely impoſſible that he ſhould be poſſeſſed of thoſe Qualifications which are indiſpenſable. But to proceed. If the Perſon who is choſen for a Tutor be a Man of extenſive Learning, and profound Erudition, it may juſtly be apprehended, that he will fall into an Error of which the Learned are but too often guilty. He will ſuppoſe in his Pupil more Knowledge than he really hath. In deſcribing

deſcribing the moſt ſimple Operations of Nature, he will make Uſe of the technical Terms of every Art, and Science: By which Means, all that he ſays will be unintelligible. Now it is certain, that Teachers, above all Things, ſhould excel in the Art of Communication. "Nature, in all her various Ways of acting, is not ſo difficult to be underſtood, as ſhe is darkened by our hard Expreſſions, and obſcure Way of ſpeaking. Philoſophers, Lawyers, and Phyſicians, ſpeak in a Language peculiar to themſelves. Yet all this learned Eloquence is of no great Conſequence, and plainer Words might be uſed in explaining every Science." But if neither Age, nor extenſive Learning, are requiſite, much leſs is Experience in his Employment neceſſary in a Tutor. I am ſenſible that in ſaying this, I am combating a received Opinion; but the Opinion of the Multitude never can have any Weight with me, if it is unable to ſtand

ſtand the Teſt of Examination. It will be in vain therefore to tell me, that it is generally required, that a Governour ſhould have already gone through a Courſe of Education in that Character. "This is too much: The ſame Man can go through but one: If a firſt be neceſſary to qualify him for a ſecond, what Right had he to engage in that firſt?"

Having pointed out thoſe Qualifications which are unneceſſary, the next Step will be, to enumerate ſuch as are requiſite in a Tutor.

He ſhould be of the Age of Twenty-one Years.

He ſhould be born of genteel Parents; and his Family-Connexions ſhould be unexceptionable.

He ſhould himſelf have received an excellent Education.

He

He ſhould be poſſeſſed of a ſmall, but independent Fortune.

His Vivacity ſhould be tempered by a Sedateneſs, that is not common at this Age.

He ſhould, with an extreme Delicacy of Sentiment, have a Sweetneſs of Diſpoſition, that is not eaſily affronted, chagrined, or diſconcerted.

He ſhould, in all his Words and Actions, be perfectly polite.

He ſhould have ſtudied Mankind, and made himſelf acquainted with their Foibles; that he may be able to point out, and inſtruct his Pupil to avoid thoſe Rocks on which others have been wrecked.

He ſhould know the World, and be able to ſatisfy the Curioſity which is natural to a young Perſon.

He

He ſhould endeavour to communicate what he knows, not in a pedantick Manner, but in a ſmooth and eaſy Accent. For ſoft Expreſſions, like Muſick, glide into the Ear, excite a pleaſing Tranſport, and gain Attention. . . . . I need not add, that,

He ſhould be a Perſon of unexceptionable Character.

When you have found a Perſon poſſeſſed of theſe Qualifications, your Reſearches are at an End, if you can engage him to undertake the Education of your Son. This muſt be requeſted of him as an Act of Friendſhip. For it is to be remembered, that he is independent; that he is not obliged to labour for a Subſiſtence; and of Conſequence, can have no ſordid Views. A Salary, however, you muſt appoint him, and it will be wholly left to your Generoſity to determine what that Salary ſhall be. He will not be able to eſtimate

eſtimate the Value of his Time, or of the Benefits he confers upon you; and if he was, his Delicacy would not permit him to make any Demand. He will be ſenſible of his Merit, and be convinced, that it ought not to go unrewarded. In attaching himſelf to your Son, he will likewiſe be ſenſible, that he neglects his preſent Intereſt; by loſing many Opportunities of advancing himſelf, which he might otherwiſe have embraced. He may reaſonably expect ſome Recompence for the Loſſes he is to ſuſtain on your Account..... Theſe Conſiderations will induce you to make his Appointment, in ſome Meaſure adequate to the important Service he renders you; and to be ſuch, permit me to ſay, it ſhould not be leſs than Two hundred Pounds *per Annum*.

All Preliminaries being thus ſettled, I will ſuppoſe the Parent poſſeſſed of an elegant Villa, at ſome Diſtance from the Metro-

Metropolis. Here the Tutor and the Pupil ſhould take up their Reſidence; the Country being the only Place, in which it is poſſible to pay an uninterrupted Attention to the Buſineſs of Education. Here, from the conſtant Uſe of Exerciſe in the freſheſt and the pureſt Air, the Pupil will derive a vigorous Conſtitution. Here, he will not experience that Dejection of Spirits, and languid Indolence, which are obſervable in thoſe who continually breathe the ſmoky Atmoſphere of a large City. Here he will acquire a juſt Taſte for the Beauties of Nature, the Contemplation of which enlarges the Mind, and forms a conſiderable Part of the Pleaſure of Retirement; which is, and ever will be, the Priſon and Puniſhment of Fools, but the Paradiſe of the Wiſe and Good. The Force of popular Opinion is in nothing more conſpicuous than in drawing many Thouſands annually into the Metropolis, who,

if they dared to conſult their own Inclinations, would never deſert their rural Habitations. It is ſurpriſing that Men of Senſe ſhould be ſuch abject Slaves to Faſhion; but it is no longer ſurpriſing, when we recollect, that they are taught, at a very early Age, to regulate all their Actions by the prevailing Opinions of the World. The Country is unfaſhionable, it is therefore deſerted. Whereas, as an ingenious Writer obſerves, "One of the firſt Examples which the Virtuous ought to ſet the reſt of Mankind, is, to prefer a Country-Life. This patriarchal State is the moſt natural, the moſt peaceful, and the moſt agreeable of all others to an undepraved Mind. Thoſe who retire from great Cities, are even uſeful in the Circumſtance of their Retreat, becauſe all the Vices of Society ariſe from its being too numerous.

Experience will inform us, that the Memory is extremely retentive of the firſt

firſt Impreſſions made upon the Mind, by the Perception of any new or uncommon Object. Inſomuch, that whenever this Object returns, the ſame Ideas which it at firſt excited will recur, and preſent themſelves to the Imagination in the moſt lively Colours. If we wiſh, then, that a Child ſhould take a ſingular Pleaſure in any thing, there is but one Method by which our Purpoſe can be effected, and that is, by cauſing the firſt Impreſſions which he receives from it to be as pleaſing and agreeable as it is in our Power to make them. On this Principle the Tutor muſt act, if he wiſhes to make his Pupil enamour'd of a Country-Life. He muſt deſcribe the Variety and Excellence of its Amuſements; the Beauties of Nature, in ſome Places unaſſiſted, and in others adorned by Art; the amiable Simplicity of the Peaſants; the great Satisfaction of Mind which they teſtify upon all Occaſions; their pleaſing Em-

ployments; and, in particular, the philoſophical Tranquility of a Paſtoral Life. Theſe Subjects of Converſation would probably be exhauſted in his firſt or ſecond Viſit to his Pupil; whoſe Reſidence at his Father's Villa, ſhould ſeem as if it were determined on, in conſequence of theſe Deſcriptions. On his Arrival there, he ſhould be preſented with the following Extract from *Milton*'s *Il Allegro*.

If I give thee Honour due,
Mirth, admit me of thy Crew.

To hear the Lark begin his Flight,
And ſinging, ſtartle the dull Night,
From his Watch-Tower in the Skies,
Till the dappled Dawn doth riſe;
Then to come in Spight of Sorrow,
And at my Window bid Good-morrow,
Through the Sweet-briar, or the Vine,
Or the twiſted Eglantine.
While the Cock, with lively Din,
Scatters the Rear of Darkneſs thin;

And

And to the Stack, or the Barn-Door,
Stoutly ſtruts his Dames before,
Oft liſt'ning, how the Hounds and Horn
Chearly rouſe the ſlumb'ring Morn,
From the Side of ſome hoar Hill,
Through the high Wood echoing ſhrill.
Sometime walking not unſeen
By Hedge-row Elms on Hillocks green,
Right againſt the Eaſtern Gate,
Where the great Sun begins his State,
Rob'd in Flames, and Amber Light,
The Clouds in Thouſand Liveries dight.
While the Plowman near at hand,
Whiſtles o'er the furrow'd Land,
And the Milkmaid ſingeth blithe,
And the Mower whets his Scithe,
And every Shepherd tells his Tale
Under the Hawthorn in the Dale.
Straight mine Eye hath caught new Pleaſures,
Whilſt the Landſkip round it meaſures;
Ruſſet Lawns, and Fallows gray,
Where the nibbling Flocks do ſtray,
Mountains, on whoſe barren Breaſt
The labouring Clouds do often reſt;
Meadows trim, with Daiſies pied,
Shallow Brooks, and Rivers wide.

Towers and Battlements it ſees,
Boſom'd high in tufted Trees,
Where, perhaps, ſome Beauty lies,
The Cinoſure of neighbouring Eyes.
Hard by a Cottage Chimney ſmokes,
From betwixt two aged Oaks,
Where *Corydon* and *Thyrſis* met,
Are at their ſavoury Dinner ſet.

In this poetical Repreſentation of rural Happineſs, and of the delightful Proſpects which the Country affords, there is nothing unnatural; becauſe in no one Circumſtance are the Bounds of Probability tranſgreſſed. There can, therefore, be no cauſe of Apprehenſion, that it may create, in the Mind of the young and unexperienced Reader, Ideas, whoſe Archetypes are not in Nature, and never had any Exiſtence but in the Fancy or Imagination of the Poet. Having cleared this Paſſage from the moſt remote Suſpicion of its producing any ill Effect, I am willing to attribute to the Peruſal of it ſome Conſequences, which may be extremely advantageous

tageous to the Pupil. The firſt Time he walks out to view the Country, he will obſerve, that every Thing ſtrictly correſponds with the Deſcription given of it. He will be informed, that this Deſcription is the Work of the moſt celebrated Poet that *England* has ever produced. Hence he will be led to conclude, that a cloſe Adherence to Nature, Truth, or Probability, is the Characteriſtick of the beſt Writers. Thoſe which are generally eſteemed the moſt ſtriking Beauties of Nature, being now pointed out to him, he will view with Rapture and Delight, what an ignorant and uninſtructed Perſon would behold without the leaſt Emotion. The ſame Degree of Pleaſure will he experience, when he ſees Nature exactly copied, in all her genuine Simplicity, in the Works of the moſt eminent Painters. Thus he will become a Connoiſſeur in Painting, as well as Poetry, by obſerving, that Simplicity is the greateſt Ornament

of both. After having made theſe Diſcoveries, he will have no Occaſion to be informed, that Poetry and Painting are Siſter Arts. He will find the Sun deſcribed as riſing with an awful Majeſty. This is a Spectacle which perhaps he has never ſeen. His Curioſity will be awakened. He will ariſe to view this glorious Luminary, on its firſt Appearance above the ſenſible Horizon; and having found that it infinitely ſurpaſſes all Deſcription, he will ariſe to view it frequently. Thus will he acquire the Habit of leaving his Bed at a very early Hour; a Habit, of all others the moſt ſalutary and beneficial to young Perſons; as it affords them the moſt favourable Opportunities for invigorating the Body by Exerciſe, and improving the Mind by Study. Laſtly, he will conceive ſo favourable an Opinion of the Country, that his Reſidence in it, inſtead of being (as it generally is) conſidered as a Confinement, will

appear

appear to him as the greateſt Indulgence which could poſſibly be granted him. When this Idea is once firmly impreſſed upon his tender Mind, the Prejudices of the World will never be able wholly to eradicate it. The Country will ever be dear to him; he will always leave it with Reluctance, and return to it with Pleaſure.

I ſhall now ſuppoſe the young Gentleman delivered up to the Care of his Tutor; for whoſe Inſtruction, in the Execution of his Office, I ſhall point out the right Path of a virtuous and noble Education; laborious indeed at firſt, but afterwards ſo delightful, that, were I to ſpeak my real Sentiments, I ſhould ſay, with *Milton*, in his excellent Tractate upon this Subject, "I doubt not but he ſhall have more ado to drive the dulleſt and lazieſt Youth from the infinite Deſire of ſuch a happy Nurture, than we have now, to drag our choiceſt and moſt hopeful Wits,

Wits, to that Aſinine Feaſt of Sow-thiſtles and Brambles, which is commonly ſet before them, as all the Food and Entertainment of their tendereſt and moſt docible Age."

Your Pupil now enters upon his ninth Year. He no longer retains any Fondneſs for thoſe which are generally called the innocent Follies of Childhood; in the place of which, he has learnt to aſſume a Manlineſs of Behaviour, that few of his Age can practiſe, becauſe few have been encouraged to attempt it. This Manlineſs of Behaviour will, however, be tinctured with a certain Levity; which, becauſe the Removal of it is attended with ſome Difficulty, many have erroneouſly aſſerted to be inſeparable from Children... You are to begin with ſuppreſſing this Levity, and erecting on its Ruins, that decent Gravity, which is the real Characteriſtick of Manhood. For it is as

neceſſary

neceſſary that a Perſon ſhould be taught to Think, as that he ſhould be taught to ſpeak, and act, with Propriety. In Conſequence of having received no Inſtructions upon this Head, many, during the whole Courſe of their Lives, never think at all; that is to ſay, they never make any Reflections, upon what they either read, hear, or ſee; their Memory treaſuring up a vaſt Collection of Ideas, which have never been digeſted, but lie ſcattered about in Diſorder and Confuſion. That your Pupil may not fall into ſuch a Situation, and thus all your Labours be rendered ineffectual, let it be your firſt Endeavour, to make him ſerious and ſedate. To this Purpoſe, you ſhould frequently engage him in Converſation, upon Subjects that are not above his Abilities to comprehend. So long as you confine yourſelf to theſe Subjects, every thing which you ſay will be attended to with Pleaſure. But ſpeak to him on the abſtruſer

abſtruſer Points of Literature: If he happens not to be inattentive to what you ſay, he will be ſurpriſed, he will be aſtoniſhed; but at the ſame time he will wear a dejected Countenance, which will inform you that he deſpairs of ever arriving at that Degree of Knowledge, which you appear to him to poſſeſs. Now it is evident, that "ſo far from depreſſing his juvenile Spirit, you ought to omit nothing, that may tend to elevate your Pupil's Mind. Since you cannot lift his Mind up to your Level, deſcend without Scruple to it. Remember that your Honour is no longer in yourſelf, but in your Pupil." To know what Subjects will engage and fix his Attention, is a Diſcovery of no ſmall Importance; but if you wiſh to turn it to the beſt Advantage, you muſt not diſdain to uſe a little Artifice, which, when it ſerves to promote the beſt Deſigns, is not only excuſable, but highly commendable.

.... Pueris

..... Pueris Abſinthia tetra medentes
Cum dare conantur; prius oras pocula circum
Contingunt Mellis dulci flavoque liquore;
Ut Puerorum Ætas improvida ludificetur
Labrorum tenus; interea perpotet amarum
Abſinthi Laticem, deceptaque non capiatur;
Sed potius tali tactu recreata valeſcat.

LUCRETIUS, Lib. iv. Lin. 11.

The firſt Elements of Learning compoſe a ſalutary, but certainly a bitter Draught: No innocent Art or Contrivance, which may contribute to make this bitter Draught palatable, ſhould, in my Opinion, be diſregarded. Therefore, in converſing with your Pupil, you ſhould frequently take Occaſion to introduce this Mode of Expreſſion; I need not tell you, in what Manner ſuch a Thing is performed; or that it is performed thus. By this artful Inſinuation, you will effectually convince him of his Ignorance, without appearing to him to ſuſpect it yourſelf; and thus you will ſave him

him the mortifying Circumſtance, of knowing that he appears contemptible in your Eyes. 'Tis true, he will ſee himſelf in no very favourable Point of View; and will not be without Apprehenſions, of appearing contemptible in the Eyes of Perſons leſs partial to him than his Tutor. But theſe Conſiderations will lay a firm Foundation for the moſt exalted Friendſhip, that can poſſibly ſubſiſt between you; and at the ſame time, create in him the moſt laudable Ambition, that can ariſe in the human Heart, an Ambition to equal if not excel others in Knowledge. The firſt Effect of this Ambition will, in all probability, be a ſerious Queſtion put to you; How you became acquainted with the Nature, and Properties, of thoſe Objects which you have deſcribed to him? Your Anſwer will be; By Reading and Obſervation. He will then requeſt it of you as a particular Favour, that he may be permitted to examine

examine thoſe Books, from which you have derived your Knowledge. That, you will tell him, is impoſſible; ſince many of them are written in Languages which he does not underſtand. He will aſk, how many Languages are neceſſary to be underſtood? You will anſwer, Four; excluſive of his native Language; namely, *Latin*, *French*, *Italian*, and *Greek*... Theſe will appear great though not inſuperable Obſtacles to his Deſign. For it is well known to thoſe who have ſtudied the Human Heart, that nothing appears to us inſuperable which oppoſes our fixed Reſolutions; and that the Object of our Wiſhes, by being ſurrounded with Difficulties, is rendered only the more deſirable..... Conſcious, however, of his own Inability to remove theſe great Obſtructions, without the Aſſiſtance of ſome other Perſon, and ſenſible that there is no one to whom he can apply with greater Propriety for this Aſſiſtance, than to his Tutor,

Tutor, from whom he imagines he has received the moſt undoubted Teſtimonies of Friendſhip; to you he will prefer his humble Petition; That you will undertake to inſtruct him in thoſe ancient, and modern Languages, which he conſiders as the Keys, which will give him free Admiſſion into the calm, but delightful Retreats, of Learning and Philoſophy.

When this Requeſt is made, the Buſineſs of Education is far advanced, though a ſuperficial Obſerver would imagine, that it was not as yet begun. The Caſe is; at this Point, School Education generally commences; whereby it is evident, that the Love of Learning, which is at firſt excited, and afterwards ſuſtained by Art, is generally ſuppoſed to ariſe ſpontaneouſly in Children, and to be the genuine Production of Nature. In conſequence of this Miſtake, the moſt dangerous and deſtructive to the Cauſe of Litera-

Literature that can poſſibly be conceived, an intenſe Application to Study is extorted from Children, which, if their own Inclinations had been conſulted in it, might have been ſupportable, but when forced upon them becomes infinitely diſguſting, and cannot fail to produce in them a ſettled Averſion, both to Learning, and its Poſſeſſors.

But to return from this Digreſſion. Before you grant your Pupil's Requeſt, it would be adviſeable to inform him, that the Study of Languages will not afford him any Entertainment; and that although your utmoſt Efforts will be exerted, to facilitate his Acquiſition of them, it ſtill will be attended with many Difficulties, and ſuch as are not to be conquered, without a cloſe Attention, the Reſult of a firm and unſhaken Reſolution.

To the Purpoſe of acquiring Languages we cannot, with any Degree of Propriety, aſſign a ſhorter Space of Time than Four Years. In all Schools, Publick as well as Private, Seven or Eight Years are appropriated to the Study of two Languages, which an Author, whoſe Learning and Abilities have ever been eſteemed indiſputable, aſſerts, might be learnt eaſily in one Year. This, it muſt be confeſſed, is a bold Aſſertion.... But if it has its Foundation in Truth, Four Years muſt certainly be an ample Allotment of Time, for the Acquiſition of the *Latin*, and *Greek*, together with the *Engliſh*, *French*, and *Italian* Languages. We now proceed to conſider how this Time is to be employed.

Foreigners are unanimouſly of Opinion, that the *Engliſh* Language is the moſt difficult of any to acquire. Indeed this Confeſſion is in a Manner extorted from them; ſince many, after having made

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it the Study of their whole Lives, have been unable to arrive at that Degree of Perfection in writing and ſpeaking it, which a Native of *England* generally poſſeſſes. Yet the Language of this Country, which, like the brave Inhabitants, ſternly refuſes to yield Submiſſion to any Foreigner, to a Native is ever eaſy and acceſſible; inſomuch, that numerous Inſtances are to be met with, of Perſons who have acquired a very competent Knowledge of it without having ever made it their Study, or even heard of thoſe Books which might have afforded them Inſtruction. But if our Language may be acquired as it were imperceptibly, and be tolerably well underſtood by thoſe who have never received any Inſtruction on that head; ſtill there will be wanting, in the Writings and Converſation of ſuch Perſons, a certain Accuracy, which none but thoſe who underſtand it critically can poſſeſs. What I would infer from this is,

that there will be no Neceſſity of making the *Engliſh* Language a ſerious Study; but that the Tutor ſhould frequently, in Converſation with his Pupil, take Occaſion to point out to him any Improprieties of Expreſſion, which he or any other Perſon may be guilty of, at the ſame time informing him, what are the Modes of Expreſſion made uſe of by the beſt and moſt admired Authors, explaining to him the different Natures of a Noun, and a Verb, and inſtructing him in the Uſe of the Caſes and Genders of the one, and the Perſons and Tenſes of the other. If to theſe Hints you added ſome few general Obſervations, drawn from the moſt approved Grammarians, your Pupil would, in all Probability, acquire ſo correct a Knowledge of his native Language, that if in the future Part of Life he ſhould "ſpeak in Parliament, or in Council, Honour and Attention would be waiting on his Lips."

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The *Engliſh* Language thus learnt by being made the Subject of Converſation; according to our Allotment of Time, one whole Year may be appropriated to the Study of each of the four remaining Languages.

The firſt in Order, will be the *Latin* Tongue; of which it is of great Importance that your Pupil ſhould have an accurate Knowledge; ſince ſuch a Knowledge will greatly facilitate his Acquiſition of the *French*, and the *Italian*. For the Purpoſe of inſtructing Children in the *Latin* Tongue, it has been uſual, for a long Time, to make them peruſe a Grammar written in that Language; a Practice, the Abſurdity of which is too glaring to be here inſiſted on. Some of our Publick Schools have laid aſide this Grammar, and ſubſtituted in its Place one written in *Engliſh*. Of the two, the latter is certainly the moſt eligible. But to

teach an unknown Language by any Book of this Kind, is a Practice of which I can by no Means approve. All thoſe which I have ſeen, contain too much for the Memory of a young Perſon to retain, enter with too much Accuracy and Minuteneſs into thoſe nice Points which it is not requiſite every one ſhould underſtand, and for one uſeful Obſervation, preſent the Reader with ten uſeleſs, or unimportant Rules. For theſe Reaſons, I would adviſe you to compoſe in *Engliſh*, for the Uſe of your Pupil, an Abſtract of the moſt approved Grammar, not only of the *Latin* Tongue, but likewiſe of the *French*, *Italian*, and *Greek*. And if you conſulted me upon ſuch an Occaſion, I ſhould perſuade you to make your Epitome as ſhort as poſſible. Your Taſk will thus be rendered the more laborious, though it ſeems as if it were alleviated: For it will be too ſhort, if any thing of Importance is omitted, and it never

never will be ſufficiently conciſe, until your Pupil ſhall be able to compriſe the Whole of it in one Point of View. Let your Epitome of the *Latin* Tongue be frequently read over, and frequently explained to your Pupil, and when you think he underſtands as well as remembers every Part of it, let him begin to read, and tranſlate, *Cicero de Officiis*, without any other Aſſiſtance than that of a Dictionary. If he has finiſhed this Book before the End of the Year, give him every Morning a Paper of the *Spectator* to tranſlate. But here let me caution you, not to preſs any thing of this Kind upon him as a Taſk; for if you ſhould, you will infallibly render that diſguſting, which otherwiſe would have been perfectly agreeable to him. That his Progreſs in this Language may be the more rapid, let your Converſation, for the Space of one Year, be held in *Latin*; with which Cuſtom he will readily be induced to

comply, if you repreſent to him the Surpriſe which his Parents and Friends will teſtify, when they hear him expreſs his Sentiments with Eaſe and Elegance, in a Language ſo different from that which is in common Uſe. . . . Theſe Meaſures are ſo ſtrictly conformable to Reaſon, that one might venture to affirm, they cannot be altogether unſucceſsful.

To the *Latin*, no Language can ſucceed with greater Propriety than the *Italian*; it being formed upon the *Latin*, and the Language of that Country in which the *Latin* was originally ſpoken. I would have the *Italian* taught preciſely in the ſame Manner as the preceding Language. When your Pupil has ſufficiently ſtudied your Epitome of the *Italian* Grammar, let him read, and tranſlate, the Works of *Taſſo* and *Arioſto*; and let your Converſation, for the Space of one Year, be held in *Italian*.

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In the ſame Manner let him acquire the *French* Language. Let him read, and tranſlate, the *Gil Blas* of Monſieur *Le Sage*, and the *Telemaque* of *Fenelon*. Suppoſe yourſelves in *France* for the Space of one Year, and let all your Intercourſe be held in the Language of that Country.

Before your Pupil enters upon the Study of the *Greek* Tongue, it would be proper, to make him perfectly acquainted with the *Greek* Characters. This done, he ſhould read a Page or two of ſome *Greek* Author every Day, until he is able to open any Book in that Language, read it with Eaſe, and pronounce it with Propriety. Trifling as this Circumſtance may appear to thoſe who are prejudiced againſt every thing which Cuſtom does not authorize, I aſſert, that to the Neglect of it, is owing a great Part, if not the Whole, of that Diſguſt and Averſion which young Perſons are apt to conceive to the *Greek* Tongue;

Tongue; which has no peculiar Difficulties inherent in it, and has nothing to perplex or frighten the Learner, but the Singularity of its Characters, to which it is neceſſary he ſhould be familiarized, before he can hope to make any Progreſs in the Study of it. With this ſingle Variation, I would have the Modes of Inſtruction above-mentioned obſerved, in teaching your Pupil the *Greek* Tongue. The Κυρϐ Παιδια of *Xenophon* is the Book which I conceive will give him the cleareſt Inſight into the Peculiarities, Excellencies, and Beauties of that Language, and therefore be the propereſt for him to read, and tranſlate.

To mitigate the Rigour of theſe ſeverer Studies, you ſhould cauſe the moſt eminent Maſters to be engaged, for the Purpoſe of inſtructing your Pupil in the Principles of Muſick, and Drawing, two of thoſe polite Arts, a Skill in which cannot but

but be ornamental to the brighteſt and moſt exalted Character. Accompliſhments ſuch as theſe, like the laſt Touches of an unfiniſhed Picture, give thoſe inexpreſſible Graces, without which there would be a manifeſt Imperfection. They ſhould therefore be attended to with as much Care as the more weighty and important Concerns of Education. But as it is the Province of the Tutor only to ſee that they are attended to, it would be injudicious in him to give more than a few general Directions to each Maſter, concerning the Degree of Skill in his Art which it is thought neceſſary the Pupil ſhould poſſeſs.... You might deſire the Muſick-Maſter, to recommend it to his Scholar, to ſtudy only one Inſtrument of Muſick, and that the Harpſichord; as it is more than probable, that a Perſon, who practiſes on two Inſtruments, will never perfectly underſtand either. You might order the Drawing-Maſter, to lay before his Scholar,

Scholar, (if he diſcovered any Genius for it,) the Whole of his Art; as his Knowledge of this Kind cannot well be too extenſive. When you have given theſe general Directions, you have done all that can or ought to be expected from you. As to your Pupil, it would be the Height of Abſurdity to perſuade him to apply himſelf to the Acquiſition of theſe Accompliſhments; for if he had not a Taſte for them, your Perſuaſions would be of no Effect, and if he had, they would be uſeleſs. In the latter Caſe, he would conſider Muſick and Drawing, as the moſt agreeable Relaxations from the ſeverer Study of Languages; they would of courſe become his favourite Amuſements, and fill up all his leiſure Hours.

Here, I cannot help obſerving, that "it requires much nicer Obſervation than is generally imagined, to aſcertain the Taſte, and Genius of Children; their caſual

caſual Inclinations diſplay themſelves oftener than their real Diſpoſitions, and we judge from the firſt, for want of knowing how to ſtudy the laſt." In conſeqence of uſing this falſe Clew to develope the Heart of a Child, a Parent is often guilty of the moſt dangerous Miſtakes: He fancies he diſcovers in his Son, at a very early Age, a Genius pointing to ſome Profeſſion; on this Suppoſition, he proceeds to determine on that Profeſſion for him, and is impatient for the Arrival of that Moment when he may thruſt him into it; which laſt Step is generally taken without examining whether his Son poſſeſſes Abilities equal to the Employment, or even reflecting, that it is poſſible he may have been miſtaken as to his Genius. To reſolve upon any Study, Profeſſion, or Employment, with well-grounded Expectations of Succeſs, the Genius ſhould be conſulted, and followed, which cannot be done before a Perſon arrives at Years of Diſcre-

Diſcretion. If rightly conſidered, this would appear to be an Affair of the utmoſt Importance, and of courſe would by no means be determined on without mature Deliberation. But the Misfortune is, that by the Importunity of the Parent, and the Precipitation of the Son, this is generally made the Work of Youth, when all our Reſolutions are taken raſhly, and purſued inconſiderately. Under ſuch Diſadvantages, we cannot but obſerve; Happy is the Man who has choſen thoſe Paths of Knowledge which are moſt ſuitable to his Genius, and purſued them with proper Firmneſs, and becoming Conſtancy! Influenced, no doubt, by Conſiderations ſuch as theſe, *Rouſſeau*, in his *Emilius*, expreſſes a Wiſh, "That ſome judicious Hand would give the Publick a Treatiſe on the Art of ſtudying Children; an Art of the greateſt Importance to be acquainted with, though Fathers and Preceptors know not as yet even its ſimple Elements." It has been

been my Intention in this Work, to execute the Plan hinted at, if not deſigned by that Philoſopher; whoſe generous Wiſh, if I could flatter myſelf that mine was a judicious Hand, I ſhould preſume to hope might be accompliſhed. .. But to proceed.

Twelve Years of your Pupil's Life are now elapſed, when the Faculty of Reaſon, which has hitherto lain, if not wholly, yet in a great Meaſure dormant, begins to open, and expand itſelf. Now, therefore, it is peculiarly your Province, " to have an Eye over, to obſerve, and attend him; to watch as diligently the firſt Dawning of his feeble Underſtanding, as the *Mahometans* look for the riſing of the New-Moon. While your Pupil is yet unacquainted with Diſguiſe, the Impreſſion he receives from every Object he ſees, may be eaſily read in his Eyes, and Geſture: His Countenance, the true Index of his Soul, diſcovers all its Motions;

ons; by a careful Obſervation of theſe, you may learn in time to foreſee, and at laſt to direct them." If you are inattentive to his Mind, while it lays open to your View; if you neglect to regulate it, when it moſt requires, and beſt admits of Regulation; be aſſured that you neglect the moſt important Duties of your Charge. This is the Time, at which the Mind muſt receive either a proper, or improper Form. If you neglect to give it the former, it will, in all Probability, aſſume the latter. You may now inſcribe upon it what Characters you pleaſe, but it will not long be ſo ſuſceptible of the beſt Impreſſions. In conſequence of not having received, from the ſuperintending Hand of Education, a proper Bent, and Direction, "the richeſt Genius, like the moſt fertile Soil when uncultivated, ſhoots up into the rankeſt Weeds; and inſtead of Vines and Olives for the Pleaſure and Uſe of Man, produces to its unhappy

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Owner the moſt abundant Crop of Poiſons." For, together with Reaſon the Paſſions are expanded. Theſe are the lawful Subjects of Reaſon; but are ever at Variance with their Sovereign; over whom, if they gain the leaſt Degree of Superiority, they maintain it reſolutely, and are with the utmoſt Difficulty reduced to Subjection. When they have begun to expand themſelves, their Grouth is naturally rapid. "But as there are numerous and inevitable Cauſes in Society, by which the Progreſs of the Paſſions is accelerated; if the Progreſs of the Underſtanding, which ſerves to regulate thoſe Paſſions, be not accelerated in the ſame Proportion, then it is that we depart from the Order of Nature, and that the Equilibrium between our Reaſon and our Paſſions is deſtroyed." At this Juncture, to haſten the Grouth of the Underſtanding, is, in effect, to retard that of the Paſſions; and to retard the Grouth of the Paſſions,

is to give the Mind a proper Cultivation, and the Genius a right Direction.

Various have been the Opinions of the Learned, concerning the Propriety of reaſoning with Children. Mr. *Locke* not only approves of this Practice, but recommends it in the ſtrongeſt Terms. *Milton* ſeems to diſlike it. But *Rouſſeau*, in one Part of his *Emilius*, highly diſapproves of it; affirming, that he meets with no Children ſo ſilly, and ridiculous, as thoſe with whom much Argument has been held. For (he adds) "of all the Faculties of Man, that of Reaſon, which is, in fact, only a Compound of all the reſt, unfolds itſelf the lateſt, and with the greateſt Difficulty: And yet this is what we would make Uſe of, to develope the firſt and eaſieſt of them. The great End of a good Education is, to form a reaſonable Man; and we expect to educate a Child by the Means of Reaſon! This

This is beginning where we ſhould leave off, and making an Implement of the Work we are about."

It is poſſible I may be miſtaken, but this Author appears to me to contradict himſelf, and to ſupport an oppoſite Opinion; for in another Part of his Work, he ſays:

"Liſten but to one of theſe young Gentlemen, who have been thus lectured; let him talk, aſk Queſtions, and run on at Pleaſure; you will be ſurpriſed to find, what a ſtrange Turn your fine Reaſonings have taken in his Mind: He confounds all you have ſaid, perverts every thing; he will tire out your Patience, and almoſt diſtract you, by unforeſeen and unthought of Objections. Thus he will reduce you to Silence; or to impoſe Silence on him; and what can he think of the Silence of a Man, who loves talking ſo much? If

once he gains this Advantage, and is ſenſible of it, adieu to Education; all is at an End at once; he will no longer ſeek Opportunities to inſtruct himſelf, but the Means of refuting you."

The Perſon who is capable of raiſing Objections, muſt of Neceſſity have the Uſe of Reaſon, and be able to ſee the Force of an Argument. Now that he who is able to ſee the Force of an Argument, is a Perſon proper to be reaſoned with, is a Truth which cannot be denied.

Upon the Whole, therefore, it is evident, that your Pupil is now in a Condition to be convinced by Argument of the Propriety or Impropriety of any thing which he is about to undertake. To Argument, then, you ſhould have Recourſe upon all Occaſions. Make him ſenſible of the Rectitude of any Action, and he will

will readily conſent to the Performance of it. Create in him an high Opinion of the Dignity of Human Nature, by convincing him of the Superiority of Man over all other Animals, and you will infallibly render him deſirous of doing every thing which may exalt, and avoiding every thing which may leſſen his Reputation. Some Authors, who have ſeen all Objects through the falſe Medium of Prejudice, or Ill-nature, have drawn the moſt horrid Pictures of Mankind; repreſenting us as little better than the Brutes, with a View to inſpire us with Humility, and incite us to virtuous Actions. If we believe theſe Repreſentations falſe, we can only pity the Writers of them. But if we give Credit to them, we cannot fail to deſpiſe ourſelves, and deteſt all thoſe with whom we have any Intercourſe. I muſt therefore be of Opinion, "that the Sentiments of thoſe who are inclined to think favourably of Mankind, are much more advan-

tageous to Virtue, than the contrary Principles, which give us a mean Opinion of our Nature. When a Man is poſſeſſed of a high Notion of his Rank and Character in the Creation, he will naturally endeavour to act up to it, and will ſcorn to do a baſe, or vicious Action, which might ſink him below that Figure which he makes in his own Imagination. Accordingly, we find all our polite Moraliſts inſiſt upon this Topick, and endeavour to repreſent Vice as unworthy of Man, as well as odious in itſelf."

Having occaſioned your Pupil to entertain juſt Notions concerning the Dignity of Human Nature, you ſhould proceed to lay before him, the Honours which are the Conſequences of extenſive Knowledge, repreſenting to him the Reſpect and Veneration that are ever paid to Men of Learning, by the ſenſible, judicious, and thinking Part of Mankind. Hereby you will

will create in him an inſatiable Thirſt after Knowledge, both ſpeculative, and practical, together with a ſtrong Deſire to diſcover, and a firm Reſolution (if he has it in his Power) to communicate, ſomething for the Benefit and Advantage of the Community of which he is a Member. Thus the great Objection to Domeſtick Education, drawn from the Impoſſibility of exciting Emulation, will be effectually removed.

But if it was poſſible that Emulation ſhould not be awakened by the above-mentioned Conſiderations, ſtill I am clearly of Opinion, that Books ſhould by no Means be forced upon the Pupil. Whence then, you will aſk, is he to receive Inſtruction? I anſwer: From his Tutor he may derive a great deal of Knowledge, without the Uſe of Books. You will ſoon ſee, that I am not ſingular in this Opinion, and that this is no imaginary

Notion. "*Plato*, in the Syſtem of his Republick, which we eſteem ſo ſevere, brings up the Children only amidſt Feaſting, Mirth, Songs, and Amuſements: One might ſay, his whole Scheme was to teach them how to divert themſelves. *Seneca*, alſo, ſpeaking of the Youth of the ancient *Romans*, ſays, they were always upon their Feet, and that nothing was taught them which required them to ſit down to learn." There is therefore ſtill a Method left of exciting the generous Ardour of Emulation, when thoſe which we have already enumerated fail of Succeſs. Let the Tutor read ſuch Books as he could wiſh his Pupil would have ſtudied, and communicate to him the Subſtance of them in Converſation. By this Means, if he is not wholly deſtitute of Curioſity, it muſt infallibly be rouſed. To ſuppoſe him deſtitute of Curioſity, we muſt ſuppoſe him little better than an Ideot. But as it is by no Means neceſſary, that we place

place our imaginary Pupil in Circumſtances which would render the beſt Syſtem of Education, that the Wiſdom of Man could poſſibly deviſe, of no Effect, we may reaſonably conclude, that he would be highly delighted with the numerous, entertaining, and inſtructive Anecdotes, with which Reading and Experience would have furniſhed his Preceptor. If Anecdotes are pleaſing to him, they muſt excite his Curioſity, and when his Curioſity is once put in Motion, the Books in which they are contained, as being the Sources from whence they are drawn, muſt of Conſequence be agreeable to him.

The Reader will recollect, that hitherto we have ſtrictly prohibited our Pupil the promiſcuous Uſe of Books; judging him incapable of improving by ſuch an Uſe, and, for that Reaſon, allowing him ſuch only as we thought abſolutely neceſſary, for

for his Inſtruction in the ſeveral Languages which he has acquired. If, upon this Occaſion, Prohibition has its uſual Effect, his Curioſity will be doubled, and inſtead of fearing leſt we ſhould be under a neceſſity of having Recourſe to Artifice to inſpire him with Emulation, and a Love of Learning, we have great Reaſon to be apprehenſive, that when our Prohibition is withdrawn, he will rather devour than ſtudy Books. The Caution, therefore, which we have taken, in ſuppoſing and providing for Caſes that are not likely to happen, may ſeem unneceſſary. But it is to be remembered, that if it be improbable, it is not impoſſible, that the Evils we have guarded againſt ſhould befal our Pupil; and if we were certain that He would eſcape them; yet others, the former Part of whoſe Education has been erroneous, may not be ſo fortunate. Their Parents and Preceptors may be deſirous of embracing as much of our Syſtem as they

they can adopt. To ſuch Perſons, the various Methods we have propoſed to awaken Emulation, and create a Thirſt after Knowledge, will not appear either unintereſting, or uſeleſs.

As the Pupil is now about to enter upon a Courſe of Study, it may not be judged unſeaſonable to obſerve, that a conſiderable Degree of Confinement will be found unavoidable, from whence an infirm State of Body, or a Loſs of Health, may be apprended to enſue. Previous therefore to his Entrance upon this Courſe of Study, it would be judicious in his Tutor, to provide him with Maſters of the greateſt Eminence, for the Purpoſe of inſtructing him in the manly and liberal Exerciſes of Dancing, Fencing, and Riding. Theſe Exerciſes will afford him an agreeable Entertainment, at all his leiſure Hours; and are of ſuch a Nature, that the continual Practice of them, while it relaxes and unbends

bends the Mind, ſtrengthens and braces up the Body, effectually ſecuring it from the ill Effects which are conſequent upon a ſtudious and ſedentary Life.

We now proceed to lay down a Plan of Study, which we preſume will be more inſtrumental in promoting the great End of Education, which is to form a polite Scholar, than any which has been hitherto propoſed for that Purpoſe. We therefore adviſe you, as his beſt Friend, and faithful Preceptor, to recommend it to your Pupil's Obſervation.

In his Thirteenth Year, let him read the following Books:

THE OLD and NEW TESTAMENT.

ADDISON's Evidence.

GROTIUS de Veritate Religionis Chriſtianæ.

THE SPECTATOR.

THE TATLER.

THE GUARDIAN.

THE WORLD.

THE ADVENTURER.

HORACE's Art of Poetry.

POPE's Eſſay on Criticiſm.

ARISTOTLE περὶ Ποιητικῆς.

FRESNOI's Art of Painting.

AN ESSAY on PRINTS, publiſhed in 1768.

In his Fourteenth Year, let him read

HUME's Hiſtory of England.

ROBERTSON's Hiſtory of Scotland.

THE CONNOISSEUR.

THE RAMBLER.

BARETTI's Travels.

BURNET's Travels.

ADDISON's Travels.

SMOL-

SMOLLET's Travels.

KENNET's Antiquities of Rome.

POTTER's Antiquities of Greece.

MONTFAUCON's Antiquities.

CELSI Opera Medica.

BARTHOLINUS's Anatomy.

ALBINUS's Anatomy.

Before we deſcribe the Order in which the Claſſick Authors may be read to the greateſt Advantage, it may be expected, that we ſhould ſay ſomething concerning thoſe Books, which have ſuſtained their Reputation for ſo many Centuries. If the Learned do not perfectly agree, yet they are obſerved to be more than ordinarily unanimous, in expreſſing their Approbation of the Claſſick Authors. They in general ſpeak of them, upon all Occaſions, in the moſt exalted Terms; and fail not to attribute to the Study of them the moſt uſeful, and deſirable Effects.

Dr.

Dr. *Swift*, ſpeaks the Sentiments of many Thouſands, when he ſays, " By theſe Books young Minds are filled early with an Inclination to Good, and an Abhorrence of Evil; both which increaſe in them, according to the Advances they make in Literature: And although they may be, and too often are, drawn, by the Temptations of Youth, and the Opportunities of a large Fortune, into ſome Irregularities, when they come forward into the great World; it is ever with Reluctance and Compunction of Mind; becauſe their Bias to Virtue ſtill continues. They may ſtray ſometimes by Infirmity or Compliance, but they will ſoon return to the right Road, and keep it always in View. I ſpeak only of the Exceſſes which are too much the Attendants of Youth, and warmer Blood: But as to the Points of Honour, Truth, Juſtice, and other noble Gifts of the Mind, wherein the Temperature of the Body hath no Concern, they

they are ſeldom or never known to be miſled." After hearing them ſpoken of in ſuch exalted Terms, we cannot but regret, that Licentiouſneſs and Immodeſty of Style ſhould ever be obſervable in theſe Authors of Antiquity. Monſieur de *Voltaire* has certainly pointed out a very indecent Expreſſion, in one of the Eclogues of *Virgil*. And Mr. *Hume* has diſcovered ſomething of a ſimilar Nature, both in *Salluſt*, and *Horace*. This Gentleman likewiſe affirms, that "*Ovid* and *Lucretius* are almoſt as licentious in their Style as my Lord *Rocheſter*; though the former were fine Gentlemen, and delicate Writers, and the latter, from the Corruptions of that Court in which he lived, ſeems to have thrown off all Regard to Shame and Delicacy." . . . I am afraid there is too much Truth in theſe Obſervations. For which Reaſon, I have excluded from my Plan of Study, the Eclogues of *Virgil*; all the Works

of

of *Ovid*, except his Metamorphoſis, which is in general Uſe, and univerſally allowed to be his beſt and moſt unexceptionable Performance; and the Poem of *Lucretius*, which, though it poſſeſſes infinite Beauties, and diſplays great Erudition, is ſullied by Defects, that cannot be contemplated with Safety by the Young and Unexperienced. As to *Salluſt*, and *Horace*, (in whoſe Works ſuch numerous Excellencies unite to overbalance the Defect of a ſingle Word, which ſeems to have crept in through Inattention rather than Deſign) they muſt not be rejected on Account of a ſingle Error. For

Whoever thinks a faultleſs Piece to ſee,
Thinks what ne'er was, nor is, nor e'er ſhall be.

POPE's ESSAY on CRITICISM.

Upon the Whole, then, I concur in Opinion with the learned and ingenious Dr. *Swift*; and ſcruple not to attribute to the Study of the Claſſick Authors, (ſome

few of them excepted,) many great and good Effects. They not only abound with Precepts of Morality, but contain the Principles of every Art, and Science. And "it is certain, that a ſerious Attention to the Sciences and Liberal Arts, ſoftens and humanizes the Temper, and cheriſhes thoſe fine Emotions in which true Virtue and Honour conſiſt. It rarely, very rarely happens, that a Man of Taſte and Learning is not at leaſt an honeſt Man, whatever Frailties may attend him. The Bent of his Mind to ſpeculative Studies, muſt mortify in him the Paſſions of Intereſt and Ambition, and muſt at the ſame time give him a greater Senſibility of all the Decencies, and Duties of Life."

In his Fifteenth Year, let the Pupil read:

CÆSAR's Commentaries.

VIRGIL's Georgicks.

QUIN-

QUINTUS CURTIUS.

STATIUS's Thebais.

HOMER's Iliad.

VIRGIL's Æneid.

HOMER's Odyſſey.

HESIOD.

HORACE's Epiſtles and Satires.

LUCAN's Pharſalia.

TIBULLUS's Elegies.

PROPERTIUS's Elegies.

MILTON's Paradiſe Loſt.

THOMPSON's Seaſons.

WINGATE's Arithmetick.

MACLAURIN's Algebra.

The Firſt Book of EUCLID.

In his Sixteenth Year, let him read:

MIDDLETON's Life of Cicero.

CICERONIS Opera omnia.

M. ANNÆUS SENECA's Declamations.

DEMOSTHENES's Orations.

PUFFENDORF de Officio Hominis et Civis.

GROTIUS de Jure Belli et Pacis.

AURELIUS ANTONINUS's Meditations.

MARMONTEL's Beliſarius.

EPICTETUS.

THEOPHRASTUS.

XENOPHON's τα περι της Σωκρατους.

VITRUVIUS on Architecture.

LONGINUS on the Sublime.

QUINTILIAN.

BURKE's Eſſay on the Sublime and Beautiful.

When thus much of our Plan ſhall have been executed, your Pupil will, in all Probability, be ſenſible of ſome Fatigue, the natural Conſequence of a cloſe Attention,

Attention, and an uninterrupted Application to Study. To diſſipate this Fatigue, and give him freſh Spirits to undertake what yet remains to be performed, I would adviſe you to make the Tour of *England* with him, in the two ſucceeding Years; appropriating to this Purpoſe three Months out of each. In theſe Excurſions, nothing ſhould eſcape your Notice, which is in any Degree worthy of a Traveller's Attention. But the principal Objects of your Inquiry ſhould be, the Produce, and Manufactures of each County; with which it is of infinite Importance that every Perſon of Rank and Fortune ſhould be well acquainted. Among other Particulars of the like Nature, you ſhould take every Opportunity that offers, of pointing out to your Pupil, a Village where once ſtood a large and opulent City, or a large and opulent City where formerly nothing was to be ſeen but an inconſiderable Village. Informa-

tion of this Kind, trifling as it may ſeem, will occaſion him to make juſt Reflections concerning the Inſtability of human Things; and convince him, that "they begin in Weakneſs and Imperfection; acquire Strength by ſmall Degrees; and laſt a while in vigorous Maturity: Then, by ſmall Degrees, grow weak and imperfect again, until an End is put to their Exiſtence by the irreſiſtible Effects of Time."

For the ſake of Expedition, and for the Purpoſe of carrying with you Maps of each County, through which you are to paſs, I ſhould recommend it to you to travel in a Carriage.

The Part of the Year proper to be choſen for theſe Excurſions, is the Spring; for, as an ingenious Author obſerves, "in the Vernal Seaſon, when the Air is calm, and pleaſant, it were an Injury and Sullenneſs againſt Nature, not to go out

and

and ſee her Riches, and partake in her Rejoicing with Heaven and Earth."

But to proceed in our Plan of Study. . . In his Seventeenth Year, let your Pupil read:

JUVENAL.
PERSIUS.
TERENCE.
PLAUTUS.
SENECA's Tragedies.
ARISTOPHANES.
SOPHOCLES.
EURIPIDES.
ANACREON.
SIMONIDES.
PINDAR.
OVID's Metamorphoſis.
XENOPHON's Ανάβασις.
POMPONIUS MELA's Geography.

DIONYSIUS's Geography.

GORDON's Geographical Grammar.

DERHAM's Aſtro-Theology.

FONTENELLE's Plurality of Worlds.

In his Eighteenth Year, let him read:

PLUTARCH's Lives.

DIOGENES LAERTIUS.

ROBERTSON's Hiſtory of Charles the 5th.

ROLLIN's Ancient Hiſtory.

LIVY.

TACITUS.

SALLUST.

VOLTAIRE's Letters on the Engliſh Nation.

LE BLANC's Letters on the Engliſh Nation.

BLACKISTON's Commentaries on the Laws of England.

MONTESQUIEU's Eſprit des Lois.

POPE's Eſſay on Man.

LOCKE's Eſſay on Human Underſtanding.

SPECTACLE DE LA NATURE.

DERHAM's Phyſico-Theology.

PHILOSOPHICAL TRANSACTIONS of the Royal Society.

CATO on Agriculture.

COLUMELLA on Agriculture.

DESAGULIER's Lectures in Experimental Philoſophy.

Having enriched his Mind with ſuch a Variety of excellent Learning, your Pupil, it may be preſumed, will not be altogether inſenſible to the Suggeſtions of Vanity; under the Influence of which, he will be apt to conceive a very high Opinion of himſelf, together with a very deſpicable one, of all thoſe who appear not to have enjoyed the ſame Advantages of Education, which have fallen to his Share. But as we are ſeldom ſatisfied with

with thinking well of ourſelves, if we perceive that we do not appear reſpectable in the Eyes of other Perſons, to attract the Admiration of every Company into which he enters, will infallibly become the great Object of his Ambition. To this Purpoſe, he will not endeavour to be agreeable, but to ſhine in Converſation. Finding by repeated Experience, and Obſervation, that in moſt Companies, an ill-natured Anecdote is peculiarly acceptable, and that a witty Saying, however ſevere, is generally received with Applauſe and Approbation, the Whole of his Converſation will be made up of Cenſure, and Ridicule. A Livelineſs of Imagination, and a Vivacity of Temper, the conſtant Attendants upon Youth, will prevent his ſeeing either the immediate, or remote Conſequences of ſuch a Conduct. To you it belongs, to point them out, and caution him to avoid them. To you it belongs, to inform him, that there

there are many things of which he ſtill remains in Ignorance; that when he has proceeded a little farther in his Literary Reſearches, he will

. . . . . behold with ſtrange Surpriſe
New diſtant Scenes of endleſs Science riſe;

POPE'S ESSAY on CRITICISM.

that, for this Reaſon, if there is any Criterion by which a Man of extenſive Learning may be known, it is Humility; that Humility never fails to procure Eſteem, which is much more deſirable than Admiration; the one being permanent, and the other tranſitory; that if an ill-natured Anecdote, or a ſatyrical Expreſſion, is often received with Approbation and Applauſe, the Perſon from whoſe Mouth it proceeds is always held in Deteſtation; it being abſolutely impoſſible, that he who muſt be univerſally dreaded, ſhould at the ſame time be an Object of Eſteem; that whereas

Hatred

Hatred and Contempt are the immediate, Quarrels and Bloodſhed are often the remote Conſequences of Cenſoriouſneſs, and Satire; and, finally, that Wit can never be eſteemed a very deſirable Quality, ſince it may be doubted, whether it has not, in general, done much more Harm than Service to all who have been poſſeſſed of it, who have ſeldom, if ever, been known to make any Scruple of ſacrificing their Friend to their Joke; not that Wit is in itſelf this hateful thing, but that its Aſſociations make it ſo; Wit accompanied with Candour and Good-Humour, being as pleaſing, as united with Envy and Ill-Nature, it is diſguſtful.

As this will, in all Probability, be the laſt Time that you ſhall addreſs your Pupil in the Character of his Preceptor, you ſhould be extremely careful, to expreſs your Sentiments with all imaginable Deli-

Delicacy; that your well meant Admonitions may not be miſtaken for Reproaches, and that your Advice may make a laſting, as well as favourable Impreſſion upon his Mind. He has no Occaſion to be informed, that the Time now approaches, when Reaſon, Nature, and the Laws of his Country, will make him Maſter of his own Actions.

Educated as he has been, he is already perfectly well qualified to be ſo. To what Purpoſe then can you wiſh to retain to the very laſt Moment, an Authority which you have never exerciſed with Rigour? Senſible that it is now become uſeleſs, and unneceſſary, you will voluntarily reſign it into the Hands of your Pupil, ſubſtituting in its Place, the friendly Promiſe of your Advice, whenever he chuſes to requeſt it. Penetrated with a juſt Senſe of your Goodneſs, and Generoſity, he will ſtudy to deſerve the Con-

Confidence you have repoſed in him, and the Name of Tutor will be loſt in that of Friend, under which endearing Appellation, he will earneſtly entreat you to be his conſtant Companion, while he reſides at the Univerſity, and when he makes the Tour of *Europe*.

AN

AN

ESSAY

UPON

EDUCATION.

PART III.

On the Advantages and Diſadvantages of Travelling into Foreign Countries.

AN ESSAY UPON EDUCATION.

PART III.

On the Advantages and Diſadvantages of Travelling into Foreign Countries.

A RESIDENCE at Foreign Courts, has been for a long time regarded, as that which gives the only additional Luſtre to the many Graces and Ac-

compliſhments of a refined and liberal Education.

It were to be wiſhed, therefore, that no Objections could be urged againſt a Thing, in itſelf ſo uſeful, and productive of ſo many and great Advantages.

But as it is the Privilege of nothing human to be exempt from Cenſure, or from thoſe Imperfections which are the Objects of it; ſo neither has the extenſive Knowledge of Mankind and of Foreign Countries acquired by Travel, been free from Diſadvantages, which have been greatly exaggerated by Men of an auſtere, moroſe, and melancholy Diſpoſition, and exhibited to the Publick in the moſt aggravating and odious Colours.

Previous to a candid and impartial, and I hope not unintereſting Examination of the Advantages and Diſadvantages of Travelling into Foreign Countries, I preſume

ſume it may not be thought unſeaſonable, to inveſtigate the Cauſe and Origin of a Practice ſo univerſal.

There is not in the Human Mind a Principle ſtronger or more prevalent than Curioſity. It makes its firſt Appearance in the earlieſt Dawn of Childhood, and is as it were the Harbinger of Reaſon and Reflection. But it is a Principle that requires to be directed to Objects worthy of its Attention; otherwiſe it grows luxuriant and unprofitable, fixes upon Trifles, and having exhauſted its native Energy on theſe, without finding any thing in them productive of ſolid Satisfaction, it gradually becomes languid, and finally decays. There are in the lower Claſs of Mankind many, and even ſome of the better Sort, whoſe Curioſity has ſo far ſuffered for want of Cultivation, that it ſeems to be totally extinguiſhed. A Situation ſo unhappy, if we

have any Senſibility, we cannot but deplore. Having neglected to lay in a Fund of Knowledge for the Exerciſe of the Mind, and ſinking under the oppreſſive Weight of Indolence, and Inactivity, they generally have Recourſe to a Remedy in ſuch Caſes very common; which is, by perſuading others at length to perſuade themſelves, that the Opportunities of Improvement they have loſt were of no real Value, and that they acted wiſely in deſpiſing and diſregarding them. It is uſual with ſuch Perſons, to hear and read, with exceſſive Pleaſure, whatever tends to blacken and aſperſe the Characters of Foreign Nations; not conſidering the Folly and Injuſtice of general and national Cenſure. Of conſequence, they poſitively aſſert, that there is nothing worthy of a Traveller's Attention which may not be found in the higheſt State of Perfection in *England*, their native Country. Nor are they ſatisfied with this Aſſertion; they

they proceed with equal Boldneſs to affirm, that there is in all wiſe Men, (in which Number, without doubt, they place themſelves) a ſecret Affection, independent of, and ſuperior to Reaſon, for their native Country; and that they cannot, on any Occaſion whatever, abſent themſelves from it, without an inward Self-denial, and Diſſatisfaction; as if there were ſome phyſical Virtue in every Spot of Ground, which neceſſarily produced this Effect in every one born upon it. Among the numberleſs Extravagancies which have paſſed through the Minds of Men, we ſhould perhaps find it no eaſy Taſk to ſelect one more ſingular and ſtriking. For, " how comes it to paſs, that ſuch Numbers of Men live out of their Countries by Choice? Obſerve how the Streets of *London* and of *Paris* are crowded. Call over thoſe Millions by Name, and aſk them one by one of what Country they are: how many will you find, who from different Parts

of the Earth come to inhabit theſe great Cities, which afford the largeſt Opportunities, and the largeſt Encouragement, to Virtue and to Vice? Some are drawn by Ambition, and ſome are ſent by Duty; many reſort thither to improve their Minds, and many to improve their Fortunes; others bring their Learning, and others their Eloquence to Market. Remove from hence, and go to the utmoſt Extremities of the Eaſt, or the Weſt: viſit the barbarous Nations of *Africa*, or the inhoſpitable Regions of the *North*; you will find no Climate ſo bad, no Country ſo ſavage, as not to have ſome People who come from Abroad and inhabit there by choice."

Having ſufficiently inſiſted on the ill Conſequences which flow from the Neglect of Curioſity, we now proceed to conſider, the good Effects which it is capable of producing, when it is invigorated and directed by the wholeſome Diſcipline of a regular, and learned

learned Education. I before obſerved, that Curioſity was natural to the Human Mind; but it is at firſt a tender Plant, that demands the ſtricteſt Care and Attention. It ſhould therefore be the Buſineſs of thoſe who ſuperintend the Infant Mind, to lay before it Pleaſure united with Inſtruction. By this Means the Principle will be kept alive, and gradually ſtrengthened, till at length it is able to contend with, and overcome every Difficulty that oppoſes it in its Search of Knowledge. It then conducts the Mind through the moſt intricate Mazes of every Art and Science, and terminates in Human Nature; which a very great Poet and Philoſopher affirms to be the proper Study of Mankind. Experience convinces us, that of all Literary Productions none are read with greater Avidity, becauſe none are more amuſing, or inſtructive, than the Works of great Travellers. We give up our Imagina-

tion wholly to their Guidance. They convey us in an Inſtant to the moſt diſtant Climes; Seas, Hills, and Deſerts, ſeem already paſt; Domes, Buſtos, Columns, Statues, Squares, and Streets, riſe before our Eyes. We rejoice in the Fruit of ſmiling Induſtry; we mourn the Rage of Deſpotick Power; we exult in the Triumphs, or weep over the Ruins of Liberty. Warmed with their Deſcriptions, we wiſh to be Spectators of what they repreſent in ſuch lively Colours: With thoſe whom Fortune favours with her choiceſt Gifts, the Wiſh is no ſooner formed than gratified. And having in the Gratification of it experienced a Satisfaction unknown before, it is no Wonder they ſhould be deſirous to have their Children reap the ſame Advantages, and taſte of ſo ſublime a Pleaſure.

Were we to ſearch the Volumes of Antiquity, it would be impoſſible to produce

duce an Argument of greater Weight or Authority, in the Defence of Travelling, than the Opinion of Mr. *Locke*; an Author, to whom the Learned muſt ever acknowledge themſelves highly indebted, and whoſe Name can never be mentioned without a ſecret Veneration, and Reſpect; his Aſſertions being the reſult of intenſe Thought, ſtrict Enquiry, a clear and penetrating Judgment. "I confeſs, ſays he, Travel into Foreign Countries has great Advantages; the principal of which may be reduced to theſe two; firſt, Language; ſecondly, an Improvement in Wiſdom, and Prudence, by ſeeing Men, and converſing with People, of Tempers, Cuſtoms, and Ways of Living, different from one another, and eſpecially from thoſe of our native Country." I would here beg Leave to obſerve, that what is affirmed of Travel, ſuppoſes it to be undertaken in the moſt regular, and unexceptionable Manner. Should it be under-

undertaken improperly, or ſhould the Perſon who travels be deſtitute of a Capacity for Improvement, it would be the Height of Folly, not to ſay of Madneſs, to expect what is not in the Nature of Things to happen. The moſt ſalutary Medicine ill-applied, if it has any muſt have a bad Effect. The fineſt Piece of Mechaniſm ill-conſtructed, produces Nothing but Irregularity and Confuſion. As we have all the Reaſon in the World to acquieſce in the Truth and Juſtice of Mr. *Locke*'s Opinion, it remains, that we examine the Nature of thoſe Acquiſitions, which he aſſures us, it is the peculiar Privilege of thoſe who travel to become poſſeſſed of.

It is univerſally acknowledged, that a Skill in foreign Languages is no farther uſeful, than as it is the Key to Knowledge. From whence we may infer, that it is eſſentially neceſſary to the Character of a Learned

Learned Perſon: And if it be eſſentially requiſite to that exalted Character, to examine how, and in what Manner it may be acquired, with the greateſt Accuracy, cannot, in this Literary Age, be deemed an unintereſting Enquiry. I know there are Perſons, whoſe Opinions are very reſpectable, that applaud, upon every Occaſion, the Method of acquiring Languages which old and venerable Cuſtom has eſtabliſhed: Which is, by the Rules of Grammar, long and tedious, but exact and accurate, to inſtil by ſlow Degrees, the Modern as well as the Ancient, the Living as well as the Dead Languages.... I know there are others, who conſider the Rules of Grammar as a Thorny Road, unfit to be trodden, when the Mind is making its firſt Advances towards the Acquiſition of Language. They aſſert, that it is by no Means the Buſineſs of every one to underſtand Languages grammatically; but that if ſuch a Knowledge

ledge ſhould be thought neceſſary, it were to be made a future, and ſubſequent Study, as being the Province rather of a Critick than of a Linguiſt. I am ſenſible that it is eaſier to object to eſtabliſhed Cuſtoms, than, by aboliſhing them, to eſtabliſh in their Place thoſe of more real and permanent Utility. But at the ſame Time, it muſt be acknowledged, that if the Road to this Branch of Knowledge could be ſhortened, and an eaſier Acceſs to it found out, it were to be eſteemed a very great and momentous Diſcovery to the Learned World. For, by this Means, the many Years which are appropriated to theſe Studies, would be found more than ſufficient for the Purpoſes to be anſwered; and the Time which would be then ſuperfluous, might be more profitably employed. The Reformers of Literature pretend that this Diſcovery is already made, and that it is made experimentally. For they ſay, that the

the *French* and *Italian* Languages are often taught with a very ſuperficial Uſe of Grammar, ſometimes with none at all, and that they are generally acquired in a much ſhorter time than the *Greek* and *Latin*, and in a much higher Degree of Perfection; it being uſual with Perſons inſtructed after their Manner, (which is chiefly by Reading and Converſation) in a very ſmall Space of Time, and with very little Application, to read, write, and ſpeak them, with all imaginable Eaſe and Fluency. If theſe Aſſertions have their Foundation in Truth, and if Reading and Converſation be of ſuch ſurpriſing Uſe, of how much greater Uſe would be a Reſidence in thoſe Countries whoſe Language we wiſh to be Maſters of! This would lay open to us all the Minutiæ of Foreign Phraſeology, and Pronunciation, and by occurring frequently, would beget in us an habitual Knowledge of them, which it would have been

been impoſſible for us to have fixed ſo effectually in our Mind, by the mere Force of Rule and Precept. But what is ſtill more advantageous, it will familiarize us to thoſe Ornaments of Speech, and that Purity of Language, which are the conſtant Attendants of the Courts of Foreign Princes; and hereby accuſtom us to expreſs our Sentiments with that Eaſe and Elegance, which are the peculiar Characteriſticks of the deep Scholar, and the accompliſhed Gentleman. This is a Qualification more valuable than at firſt it appears. It is a Qualification too much diſregarded, and for the want of which, Many of the firſt Parts and fineſt Abilities, have been in a Manner uſeleſs to the Publick. But as Knowledge is the End of attaining Languages, and as they are to be conſidered only as the Means of arriving at it; ſo it ſhould be remembered, that the End of Knowledge is Wiſdom and Prudence. For how ſtrenuouſly

ſoever

ſoever ſome Perſons may inſiſt on the Utility of Speculative Knowledge, yet it is evident to every reaſonable Man, that he who having dedicated his Life to the Reſearches of Philoſophy, and enriched his Mind with noble and ſublime Speculations, ſhould reduce nothing to Practice, and ſhould ſtill be guilty of enormous Follies, were more ridiculous and unpardonable, than if he had ever remained in impenetrable Ignorance. Wiſdom and Prudence, then, the richeſt and moſt invaluable Acquiſitions, are the Rewards of thoſe who travel into Foreign Countries, at the Age, and with the Thoughts, of Men deſigning to improve themſelves. The Means by which they become poſſeſſed of theſe Attainments are many, and various; the principal of which is, the Knowledge of Men. For by travelling through the various Nations of *Europe*, they become Proficients in the Science of Human Nature;

Nature; having Opportunities of viewing her, ſtill eſſentially the ſame, yet varied in a thouſand Forms, according to the Religion, Laws, Tempers, Manners, Cuſtoms, and Ways of Living, eſtabliſhed in different Countries.

By an intimate Acquaintance with ſuch a Diverſity of Characters, their Sentiments are enlarged, and the Prejudices contracted in their native Country effectually deſtroyed.

By ſeeing the various Modes of Worſhip eſtabliſhed throughout *Europe*, and by obſerving the Virtuous and Vicious of every Denomination, they will think humanely and charitably of all Men; and inſtead of hating, with the flaming Zeal of enthuſiaſtick Bigotry, will learn to pity thoſe, who, in Veneration for their religious Tenets, ſuffer themſelves to be kept in Ignorance and Error.

By

By conſidering the Multiplicity of Laws, adapted to every Syſtem of Government, and by comparing thoſe of one Country with thoſe of another; they will perceive, that the Spirit and Intention of Laws is by preſerving Harmony and good Order to promote the Welfare and Happineſs of Society. Hereby likewiſe they will be prepared to ſit as Judges in the Courts of Equity, or as Legiſlators in the *Britiſh* Parliament.

By obſerving the Variety of Tempers to be found in the Inhabitants of different Kingdoms, they will diſcover it to be effected by a Variation of the Paſſions; Human Nature being ſtill the ſame, though every Country has its peculiar Temper, or, in other Words, its ruling Paſſion.

By being accuſtomed to the Manners of different Countries, they will diſcern,

that the various Forms of Politeneſs are all expreſſive of the ſame Thing; which is a real or artificial Good-Nature. Having formed to themſelves, and for the Regulation of their own Conduct, a Syſtem of Good-Breeding, drawn from the Practice of all *Europe*, they will be enabled to behave with extreme Propriety, in all Places, and upon all Occaſions. Their Virtues will be ſhewn in the faireſt Light, and their ill Qualities, if they have any, be robbed of their Deformity.

By reflecting on the Cuſtoms, and Ways of Living, eſtabliſhed in different Countries, thoſe Things which at firſt appeared ridiculous, they will diſcover to be wiſely conſtituted, and to have ariſen originally from the Nature of their Soil, their Climate, or their Government. Having traced theſe Peculiarities to their Origin, found them to have had their Foundation in Reaſon, and obſerved them

to be adapted only to thoſe Countries in which they are eſtabliſhed, they will be in no Danger of incurring the Ridicule of importing into *England* the Cuſtoms of a Southern Climate.

Theſe are the Advantages of Travelling into Foreign Countries; but it muſt not be ſuppoſed, that all who go in Search of them, will be ſo happy as to diſcover, and embrace them. A Capacity for Improvement, as I before obſerved, a Genius, and a Taſte, are highly requiſite. "And after all, the Knowledge of Men is ſo great a Skill, that it is not to be expected young Perſons ſhould preſently be perfect in it. Yet going abroad is to little Purpoſe, if Travel does not ſometimes open their Eyes, make them cautious, and wary, and accuſtom them to look beyond the Outſide; and under the inoffenſive Guard of a civil and obliging Carriage, keep themſelves free and ſafe,

in their Converſation with Strangers, and all Sorts of People, without forfeiting their good Opinion."

I could wiſh to paſs over in Silence the Objections offered to a Thing ſo beneficial, but the Impartiality of Criticiſm obliges me to mention the Diſadvantages of Travel. Theſe are not, even by its profeſt Enemies, ſuppoſed to be very numerous, but are repreſented, though few in Number, as of a Tendency extremely dangerous. The Principal of theſe Diſadvantages, and almoſt the only one worthy of a ſerious Attention, is this. It is objected, that " if thoſe who travel do bring Home with them any Knowledge of the Places and People they have ſeen, it is often an Admiration of the worſt and vaineſt Practices, they met with Abroad; retaining a Reliſh and Memory of thoſe Things wherein their Liberty took its firſt Swing, rather than of what ſhould make

make them better, and wiſer, after their Return." This is a candid Repreſentation; but it is not often, that we find it thus unattended with ſatyrical, and ill-natured Reflections. I have ſeen a modern Author, who expreſſes himſelf in the following Terms. "Young Gentlemen, ſays he, are ſent Abroad to acquire Taſte, a modern Word for Extravagance. That ſome Guardians ſhould wiſh to enlarge and puzzle the Accounts of their Charge, ſome Fathers ſhould think it proper to fondle their next Heir, when by Luxury and Extravagance they have made it neceſſary to ruin their other Children, ſome wicked and deſigning Miniſters ſhould find a conſiderable Advantage by training up Youth in Luxury, and Vice, to make Way for Corruption, and Slavery, is not at all to be wondered at. But that Men of Senſe, who wiſh well to Poſterity, and deſire that their Sons may become

Ornaments to their Country, ſhould be at the Expence of having them taught to behave like Monkeys, and think like Slaves; that they ſhould ſend them for Education, under the Influence of arbitrary Power, to be captivated, whilſt their Heads are giddy and unſettled, by the Splendor and rich Apparel which muſt neceſſarily attend the Courts of abſolute Monarchs; all this, I ſay, is to me very aſtoniſhing." I have quoted this Paſſage, as a Specimen of the diſingenuous Manner in which the Diſadvantages of Travel are repreſented, by thoſe who are Enemies to this Branch of Education.

The next Objection is, that immenſe Sums of Money are tranſmitted into Foreign Countries, for the Support of thoſe who are on their Travels; ſcarce any of which returns, and again circulates in *England*. Were this all the Inconvenience, perhaps it might not be ſo ſtrongly

inſiſted

inſiſted on. But it is aſſerted, with the greateſt Warmth and Acrimony, that *England* is not only drained and impoveriſhed, but that the moſt conſiderable Part of what ſhe loſes, ſerves to enrich thoſe, who are ſtyled, in the Language of the Politician, our natural Enemies.

The laſt Objection that occurs to my Memory is, that great Sums of Money are expended by Travellers uſeleſsly, and unneceſſarily, in the Ornaments of Apparel, to the Encouragement of Foreign, and Detriment of *Britiſh* Manufactures.

Theſe are thought to be the Diſadvantages of Travel. I have enumerated them, or endeavoured to do ſo, in a candid but impartial Manner; not with thoſe ſevere and ſatyrical Reflections, not in thoſe aggravating and odious Colours, in which they are too often repreſented.

Having ſeparately diſcuſſed the Advantages and Diſadvantages, of travelling

into Foreign Countries, nothing remains, but to draw a Compariſon between them, and to determine which of the two, when weighed in the Scale of Reaſon, ſhall preponderate.

To reject a Thing of manifeſt Utility, for no other Reaſon but becauſe it were liable to a few Imperfections, would be to incur the Imputation of extreme Folly. Nothing could juſtify a Conduct ſo injudicious, but proving theſe Imperfections to be neceſſary and unavoidable. Now I preſume none will be ſo bold as to aſſert this to be the Caſe with regard to the Diſadvantages of Travel; for if they were, numerous Inſtances to the contrary might be with Eaſe produced, one of which would be ſufficient to invalidate their Aſſertion. What then do the above-mentioned Objections tend to prove? Nothing that I know of, but that there are ſome Perſons, who travel without a

Genius

Genius for Improvement, and that ſuch are often guilty of great Abſurdities. The beſt and moſt unexceptionable Practices may be abuſed; but then ſuch an abuſe diſcredits only the Perſon by whom it is committed. The Objection drawn from the Loſſes which *England* ſuſtains, ſeems at firſt impoſſible to be removed, but by the Diſcontinuance of Travel. But this is a Miſtake eaſily detected. For if thoſe who went Abroad acted judiciouſly, the Expence would be ſo greatly diminiſhed, and the Loſs rendered ſo inconſiderable, that this could no longer ſtand as an Objection. It is then I conceive evident, to every ſerious and impartial Examiner, that the Benefits which are the Reſult of Travel are many and great, the Inconveniencies few and ſmall: And that whereas the former are its eſſential Excellencies, the latter are not its own real Defects, but the Defects of thoſe who uſe it improperly.

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The great Error of Travelling, to which many, if not all its Diſadvantages may be imputed, is, that Perſons in general go Abroad too early, before their Minds are ſufficiently tinctured with the Sciences, or they have acquired a juſt Taſte for ancient and modern Learning. The Buſineſs of Education is hurried through with too much Impetuoſity, and the Tranſition from the ſtrict Order of ſcholaſtic Diſcipline to almoſt lawleſs Liberty, is by much too ſudden. The Perſons who would profit by a Knowledge of Foreign Parts, ſhould not, I think, be unacquainted with the Beauties of their native Country; but that ſuch ſhould have acquired that ſort of Penetration, which is the Effect of judicious Reading, no one who thinks at all can poſſibly deny. A few Years appropriated to theſe delightful and noble Uſes, would furniſh them with that Experience, which is ever the ſureſt, and moſt unerring Guide.

If

If they wanted a Companion, they would not then ſtand in need of a Tutor, or a Governor. They would then have no leſs Inclination than Ability to make Obſervations of what they found in other Countries worthy their Notice, and that might be of uſe to them after their Return. They would then be thoroughly "acquainted with the Laws and Cuſtoms, the natural and moral Advantages, and Defects, of their own Country, and have ſomething to exchange with thoſe Abroad, from whoſe Converſation they hoped to reap any Knowledge."

Firmly perſuaded of its real Excellencies, I could wiſh, that all thoſe who have a Taſte for Travel, and a Genius to improve by it, had it in their Power, to gratify, in the beſt Manner poſſible, ſo pleaſing, uſeful, and laudable a Curioſity.

Having brought this Eſſay to a Concluſion, I ſhall ſay with an ingenious Author,

Author, upon the ſame Subject, " Let Criticks inveſtigate the Nature of Man, let them trace the Developements of the Human Heart, in ſuch or ſuch Circumſtances, in order that they may know, how much one Individual may differ from another on account of Education : Let them then compare my Syſtem, with the Effects I attribute to it, and if they demonſtrate that I have reaſoned falſely," .... I ſubmit to their Deciſions with Patience, and Equanimity.

THE END.